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THERE'S AN ANSWER

EVERYTHING HAD GONE WRONG. I had literally burned the toast and spilled the milk. Time was rapidly passing and it seemed miles around the circular skirt I had to finish for my daughter's recital.

"There!" I pulled the skirt from the sewing machine. "Finished at last." I was glad I had decided to do the hem on the machine. I rejoiced in the time I had saved.

"WHAT'S THIS? OH, DEAR!"

I had sewed three-fourths of the hem without any bobbin thread. It had to be done all over again.

All of a sudden I realized what was wrong with my day. I had forgotten my quiet time with God—the very bobbin thread of life. Things always work more smoothly when I keep that bobbin filled.

—MARGARET ANDERSON

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COVER PICTURE. Sister Ruth Hobbs (seated, left) was installed in September as parish deaconess for St. John's Church, Russell, Kansas, becoming the first deaconess to accept a call within the Midwest Synod. With her are Sister Martha Hansen, head of the Baltimore Motherhouse, Church Council President Herman Langholz and Pastor Theodore H. Althof.

THE CHURCH IN THE NEWS

Bingo vote in New Jersey

A Protestant-Roman Catholic dispute was being carried into the voting booths in New Jersey this week. The question is whether bingo—a big source of revenue in numerous Roman Catholic parishes—ought to be legalized. Many American Legion posts and other bingo sponsors planned to aid Catholics at the ballot box on Nov. 3.

Although bingo is contrary to New Jersey law, churches have conducted the games regularly, especially in Jersey City. A flurry of law-enforcement began in April when the state supreme court ruled that county prosecutors would be held personally responsible for failure to stop gambling games.

The state legislature responded by voting for a referendum on the bingo question this fall. Democrats and Republicans promise that if voters endorse bingo, they will enact legislation permitting it. For five years efforts to get a bingo bill on the statute books have been unsuccessful.

To defeat bingo on Nov. 3 the state Council of Churches organized a telephone campaign to alert voters and urge them to go to the polls. The United Church Women said that "any further gambling in New Jersey would not only seriously undermine our economy but would also do irreparable injury to human character" and urged its members to "work to defeat the bingo and raffle issue at the polls."

Detroit will decide

The bingo question would be on the ballot in Detroit this week "to find out what people really think about this matter." If results are encouraging to the pro-bingo people, a state-wide referendum may be held next year to amend the constitution, legalizing games of chance.

Back of the bingo proposal is the newly organized Michigan Association of Non-Profit Organizations representing veterans' groups and others eager to sponsor gambling games. They plan to seek 600,000 signatures on a petition for the referendum. The state supreme court ruled last summer that the constitution "makes no distinction between professional and charity gambling."

Lutherans gain 3 per cent

A round-up of Lutheran statistics for the United States and Canada, reported last week by the National Lutheran Council, indicated a 3 per cent membership gain in 1952. Enrollment in 16,884 congregations is 6,673,945, the Council reported. Lutherans are third in membership among Protestant denominations in America (first, Baptist . . . second, Methodists).

Largest of the 16 Lutheran denominations is the United Lutheran Church. For eight years the Lutheran Church—Missouri Synod has reported larger annual membership gains than the ULC, averaging 50,000 a year. United Lutheran gain has been about 40,000 annually.

Ninety-six per cent of Lutherans of America are members of six churches. Their 1952 membership was:

United Lutheran	2,087,945
Missouri Synod	1,847,284
Evangelical Lutheran	907,124
American Lutheran	790,989
Augustana Lutheran	485,165
Wisconsin Synod	316,839

Value of Lutheran church property in America exceeded a billion dollars in

1952 for the first time. Total was $1,020,971,138. Debts, too, climbed to a record high, reaching $115,425,806. Lutheran congregations spent $225,178,-236 last year—including $172,228,042 for local expenses and $52,950,194 for general work.

Velde changes his mind

Congressman Harold Velde was the man who first proposed an investigation of communism among the clergy by the House Committee on Un-American Activities. Last spring he said the committee ought to check on clergymen "who seem to have devoted more time to politics than they have to the ministry."

Chief reason why Congressmen Velde, Donald Jackson, and others were skeptical of the clergy was that church leaders such as Bishop G. Bromley Oxnam were in the front ranks of those criticizing Congressional committees for their "guilt-by-association" technique of investigation.

BISHOP OXNAM, REPRESENTATIVE VELDE
See eye to eye

In October the Velde enthusiasm for investigating the clergy had cooled. He realizes "that the greatest single force combatting communism in the United States and throughout the world" is "organized religious groups," he announced. He said he is asking the National Council of Churches, the National Catholic Welfare Conference, and the American Jewish Committee for "advice and suggestions" on how the House Committee should do its work.

Spellman endorses McCarthyism

No American who is "uncontaminated by communism has lost his good name because of Congressional hearings on un-American activities," Roman Catholic Cardinal Spellman told Belgians in a speech in Brussels on Oct. 24.

"Anguished cries and protests against 'McCarthyism' are not going to dissuade Americans from their desire to see Communists exposed," said the cardinal. "If American prestige is going to suffer in Europe because of this understandable desire we have to keep our free society immune from Communist subversion, then it seems more a reflection upon European standards of honor and patriotism than on ours."

Oxnam is barred

Methodist Bishop G. Bromley Oxnam would be unlikely to agree with Cardinal Spellman that no "uncontaminated" Americans have suffered from Congressional committee investigations. The Temple Baptist Church in Los Angeles in late October refused to permit the use of its Philharmonic Auditorium for a meeting at which the bishop was scheduled to speak.

Permission for an Oxnam address in the auditorium on Dec. 11 was refused because the bishop is "too controversial a figure."

The American Civil Liberties Union of Southern California which planned the meeting, said the Baptist refusal was "too ominous" to allow to pass without notice. It is "an obvious capitulation to McCarthyism," said Dr. Eason Monroe, ACLU director.

"Of course Bishop Oxnam is a controversial figure," commented the Washington *Post*. "So is every man who attacks evil and injustice, who espouses moral regeneration and reform, who challenges complacency and conformity. Controversy is the indispensable condition of human progress, the basic stuff of democracy."

In Atlanta in late October Bishop Oxnam told a Reformation Day assembly that Protestant nations are "the first bulwark against communism." He said Protestant emphasis on individual freedom has created "an atmosphere in which the Communist virus cannot live."

Lutheran schools may lose subsidy

Up the Berbice river in British Guiana's half-civilized interior, Lutheran missionaries had opened a chain of tiny schools. Public schools are not numerous, even in the larger coastal towns and cities. Most of the mission school pupils would have no opportunity for education if the church did not provide it.

A modest government subsidy had been granted the Lutheran schools, totaling about $20,000 a year. This would be the first point of attack on the church if a Communist government gained control of British Guiana, it was made clear in August. Mr. Linden Burnham, minister of education in the People's Progressive Party government, announced that all schools throughout the country would be "secularized." Mr. Burnham was one of five cabinet members removed from office by the British in mid-October.

Last week the United Lutheran Church Board of Foreign Missions agreed to seek to continue operating its schools—with or without subsidy—regardless of political developments in British Guiana.

DR. MILLER RITCHIE
The search should be exciting

Hartwick president inaugurated

Dr. Miller Ritchie took office Oct. 24 as president of Hartwick College, Oneonta, New York, one of the 14 United Lutheran colleges. He had been a professor at the University of Miami.

"Colleges must whet the appetite of students for critical consideration of the problems of our times in the light of American concepts of democracy," said President Ritchie in his inaugural address. A small college, he said, "should provide a nearly ideal setting for great teachers and eager students to form a

learning team that can make the search for knowledge exciting."

Dr. Ritchie succeeds Dr. Henry J. Arnold in the Hartwick presidency.

Will study Wisconsin college plan

No option will be taken on a 15-acre property near Milwaukee, considered suitable for use as a college, it was decided on Oct. 22 at a special convention of the ULC Synod of the Northwest. Although Wisconsin has a large Lutheran population, there are no Lutheran colleges in the state. Fewer than 200 Wisconsin students attend ULC colleges outside the state. A majority attend state schools.

Further study of the college question will be made by the synod before a final decision is reached.

ULC boards move offices

Philadelphia's Muhlenberg building, 30-year-old home of the United Lutheran Publication House, has become seriously overpopulated.

When the eight-story structure was completed there was room in it for spacious offices of ULPH executives, editors, and staff secretaries of other United Lutheran Church boards and auxiliaries. As the work of the church agencies has expanded, and personnel has increased, the offices have been divided and subdivided.

In mid-September a major church agency, the Board of Pensions, migrated from the Muhlenberg building three squares northward to offices in the Bailey building (1218 Chestnut street, Philadelphia 7, Pa.). Its increased staff, organized to administer the new Contributory Pension and Family Protection plans, required more space. Into the rooms vacated by the Board of Pensions, the Luther League of America (ULC youth agency), moved from its smaller quarters elsewhere in the Muhlenberg building.

Last month in Chicago, moving day came for another ULC department, the Chicago office of the Board of American Missions. After 30 years in the North Wabash avenue building owned by the Board of Publication, the BAM office was transferred to Room 432 at 327 South LaSalle street (Chicago 4, Ill.). In the same building are the National Lutheran Council's Division of American Missions and Division of Student Service. Dr. Arthur M. Knudsen, Board of American Missions staff secretary, is in charge of the board's Chicago office.

The North Wabash avenue home of the United Lutheran Publication House Chicago branch office has been sold. The ULPH supply store and shipping center is being relocated at State and Madison streets.

More Christians in Japan

While the chance for Christian missionary work has been cut off by Communists in China, and restricted by the Nehru government in India, the doors have swung open wider than ever in Japan.

Since the war 48 Roman Catholic foreign missionary societies have begun work in Japan, in addition to 53 there previously. The number of Protestant groups entering Japan since 1945 has been much larger.

Converts to Christianity are not flocking to the missions in overwhelming numbers, but the ranks are filling out slowly. Protestants in Japan totaled about 300,000 at the close of the war, and now number about 500,000.

Lutheran mission agencies from a half-dozen countries have entered Japan since the war, including representatives of

most of the larger Lutheran denominations in America. It seems likely that most of Japanese Lutheranism will organize into one church, rather than perpetuate nationalistic differences which exist in America and Europe. Only church body frigid toward the co-operative idea is the Lutheran Church—Missouri Synod, which announced in April that it had opened its own theological seminary in Tokyo. Other Lutherans are co-operating in the Tokyo seminary founded by the United Lutheran Church mission 30 years ago.

World Council assembly coming

Some complication might develop from the McCarran-Walter Immigration Act to bar Iron Curtain country delegates from the World Council assembly in Evanston, Illinois, next August. In that case the meeting will be transferred to a Canadian city, perhaps Toronto. But this month churchmen were proceeding with the World Council plans in hope that the U.S. government will be co-operative.

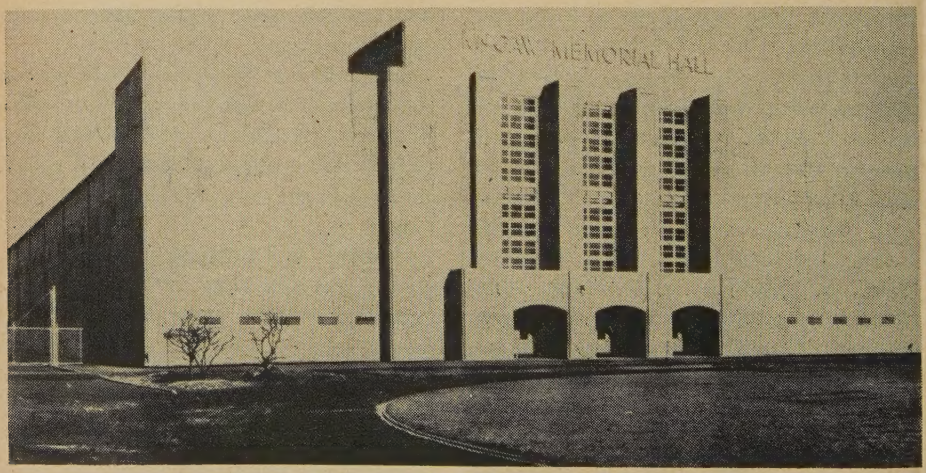
Northwestern University in Evanston has completed a new building, McGaw Memorial Hall, to provide space for major gatherings of the assembly, scheduled Aug. 15-31. An outdoor service at Soldiers Field is planned for opening day.

There are to be 600 delegates from the World Council's 160 member churches in 46 countries, 150 consultants, 100 youth delegates, 600 accredited visitors, plus observers, the press, and others.

United Lutherans are entitled to a dozen delegates. They have been named by the ULC Executive Board, as follows: Dr. Franklin Clark Fry, ULC president . . . Dr. F. L. Conrad, North Carolina Synod president . . . Dr. Millard E. Gladfelter, Temple University provost . . .

Dr. Stewart W. Herman, National Lutheran Council executive . . . Miss Helen M. Knubel, New York Lutheran Inner Mission Society . . . Dr. Walter Langsam, Gettysburg College president . . .

Dr. Royal E. Lesher, Texas Synod president . . . the Rev. Albert W. Lotz, pastor, Kitchener, Ontario . . . Dr. J. J. Scherer, pastor, Richmond, Virginia . . . Dr. Joseph Sittler, Chicago Seminary professor . . . Dr. Clarence C. Stoughton, Wittenberg College president . . . Mrs. L. A. Witzeman, housewife, Everett, O.



WORLD COUNCIL WILL MEET HERE, MAYBE
New memorial hall on Northwestern University campus

Death in Iceland

Sigurgeir Sigurdsson, bishop of the Lutheran State Church of Iceland, died of a heart attack at his home in Reykjavik on Oct. 13. He was 63, and had headed the national church for 14 years.

Bishop Sigurdsson studied theology at Reykjavik and later in Scandinavia and England. He became a priest of the Evangelical Lutheran Church in 1917 and served at Safjordur, on the northwest coast, until elected bishop in 1939.

As the only bishop in Iceland, he was responsible for the country's 281 parishes, totaling more than 130,000 members or about 98 per cent of the population. The church is a member of the Lutheran World Federation.

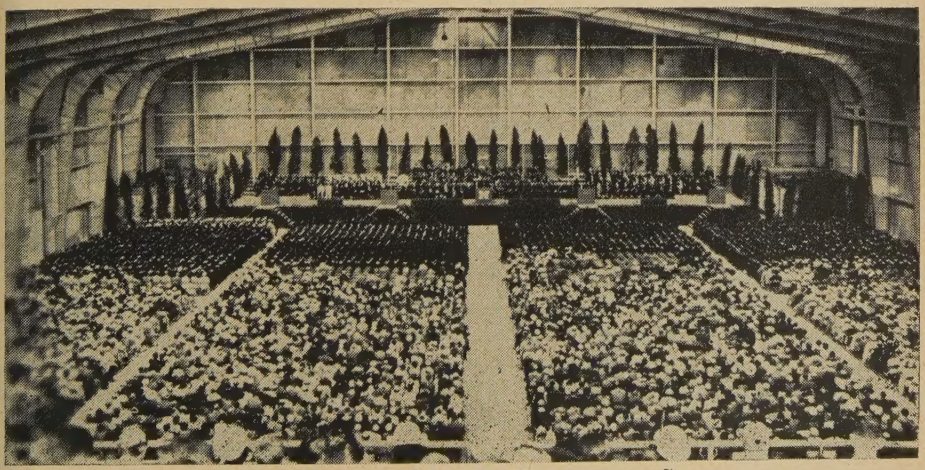
And so forth

Divorced persons won't be remarried by Lutheran pastors in Germany "except in very special cases," it was agreed last month at a conference of bishops. Exceptions will be allowed when a pastor "is convinced he can assume the responsibility before God for performing a remarriage.

A Protestant political party—perhaps the only one in world Lutheranism—won 14 seats in the Norwegian parliament in the October election. The Christian People's Party, which appeared in 1946, got 184,968 votes—a tenth of the 1,750,714 cast. Socialists polled a majority. The Christian group wants more religious instruction in schools, is against legalized abortion and contraceptions, and opposes "welfare state" policies.

Total shipment of relief supplies by Lutherans of America to needy people overseas since 1946 comes to almost 40,000 tons—worth more than $26 million, it was reported by Mr. Bernard Confer of Lutheran World Relief.

Thirty-two of each 100 Lutheran college and university students are participating in the Lutheran student activities on the campuses where they attend school, according to a survey of the Division of Student Service of the National Lutheran Council. The survey was made at 55 major colleges and universities where 24,775 students from National Lutheran Council churches are enrolled.



SIXTEEN HUNDRED WILL BE ENTITLED TO SEATS
There will be room for some visitors

QUARREL IN THE HOLY LAND

THE PREDICTION that the Middle East and the Arab problems were going to hold the spotlight in this UN Assembly session is being fulfilled in an unhappy way. There has been lengthy wrangling about Morocco and Tunisia, and the sad situation of the Arab refugees. Now the whole question of Palestine—borders, compensation, armistice agreements—is being opened in the Security Council.

Immediate reason for the United States, Britain, and France requesting an "urgent" meeting on the Palestine situation was an incident on Oct. 14. Reports came that an armed Israeli guard had massacred the inhabitants of a small village in Jordan. Although the appeal to the Security Council arose out of an act of aggression by Israel, the Arabs seemed displeased to have the Palestine question reopened.

TO UNDERSTAND their dissatisfaction, it is necessary to look at the recent trend of events in the Near East. Since 1947 the story has been one of frustration and setbacks for the Arabs. Israel set itself up by force. The Arabs tried to prevent this. In the ensuing struggle, the Israelis —backed by Western aid—not only repulsed their Arab enemies but captured more territory than had been originally allotted in the partition agreement.

According to the UN plan after the armistice, some of this land was to be returned to Egypt and Jordan. But the Arabs turned down the proposition flatly. Their motto has been a glorious "all or nothing." As a result, no pressure was put on Israel to relinquish its gains. It proceeded to develop its area.

Now, after five years, the Arabs see they have lost ground. It is going to be difficult to dispossess well-established citizens. The Arabs would now be willing to accept the original boundaries and agreements. Israel, however, says, "The decisions of 1948 are not applicable today. The problems can only be solved realistically on the basis of what now exists."

The Arabs refuse to yield to this ultimatum, but they are aware of the worsening situation. In 1948 Jordan in particular would not listen to any plans for dividing or internationalizing Jerusalem. So matters were left to take their course. Israel moved its capital from Tel Aviv to the so-called New City of Jerusalem, which was their portion, and in the course of time will doubtless also absorb the Old City, which has always been their goal.

Arabs refused to return to their homes in Palestine under terms offered by Israel. Now their places have been taken by refugees from Europe and they cannot go back, or even receive as satisfactory compensation for their lost property.

In 1950 the Assembly reviewed the Palestine question, and Israel asked for a fresh start. The Arabs insisted that the previous decisions be made a basis for the discussions. So the case was dropped.

ALL THIS LEADS the Arabs to the reluctant conviction, which they refuse to acknowledge, that in each general discussion their position becomes less favorable. In addition they see the Western powers not only giving Israel strong financial aid, but also pursuing a hands-off policy, letting the Israelis "get away with it." Of course any attempt to enforce even the 1948 boundary provisions would mean an all-out military action and this even the Arabs do not want.

—ELLEN-JARDEN NOLDE

THE LETTERS RIF have become a symbol of "job jitters" in Washington. The wave of dismissals from government jobs since the change in administration is officially referred to as a reduction in force. Employees who lose their jobs as part of the current turnover are said to have been "riffed."

Job insecurity is one of the hottest topics in Washington. Democrats claim that the Republicans have gone far beyond the normal shift in policy-making jobs, and have violated the basic principles of career employment under the civil service system. Republicans claim that they are merely carrying out their promise to introduce economy into the operation of government by cutting down swollen payrolls.

Civil service

Under the old-time spoils system, a change in administration meant a sweeping replacement of people in government jobs. The civil service system was developed to build up a reservoir of career employees and to protect their rights. Merit and ability rather than political affiliation were to be the basis for getting and keeping government jobs.

A change of party control after 20 years provided a major test of this principle. During the Roosevelt-Truman era, the civil service system had expanded rapidly. Large categories of jobs formerly open to political appointment had been blanketed under civil service. When the Republicans took over, a much smaller proportion of jobs was available for replacement than was true two decades earlier. Among civil service employees, Democrats predominated.

Government officials were under terrific pressure from party workers who wanted jobs. The decision was made to remove from civil service certain categories just below the policy-making level which had been placed under civil service only in recent years. But President Eisenhower assured the rank and file of government employees that their job rights would be respected.

Economy

Congress took over at that point. Taking the promises of economy in government seriously, congressmen wrote into appropriation bills the demand for drastic cuts in personnel.

Heads of career employees began to roll. When jobs are abolished, the holders of those jobs are not protected by civil service regulations. As the "reduction in force" got rolling, the sense of insecurity reached panic proportions. Government officials became concerned at the drop in employee morale.

A program was developed for the rehiring of fired career employees by other government agencies. This was accomplished by the dismissal of temporary employees without civil service status to make room for jobless career workers.

Philip Young, chairman of the Civil Service Commission, announced recently that the reduction in force is almost over, and that most of the remaining goals will be achieved through leaving vacant the positions of employees who die, retire, or resign. This assurance has done much to quiet the fears of government workers.

Economy in government is a wholesome and necessary goal. But it is important to the future of good government that the problem be solved in such a way as to protect the rights of the individual worker and the integrity of the civil service system. —ROBERT E. VAN DEUSEN

WITNESSES WIN DECISION

IN WHAT *Time* called "one of its tightest and touchiest decisions in years," the Supreme Court of Canada has ruled that a Quebec by-law cannot be used to prevent Jehovah's Witnesses from distributing their pamphlets. By a 5-4 vote the court ruled that the police could not stop the passing out of religous tracts on the streets.

The case under appeal was that of Laurier Saumur, one of more than 800 Witnesses arrested in Quebec since 1946. Saumur was charged with distributing anti-Roman Catholic tracts without the required police permit. After the Quebec courts had upheld his conviction, Saumur appealed to the Supreme Court of Canada.

IT TOOK THE NINE JUSTICES of the country's highest tribunal nine months to come to a decision: "By-law 184 of the City of Quebec . . . does not . . . prohibit the appellant . . . from distributing in the streets of Quebec any book, pamphlet, booklet, circular, or pamphlet of Jehovah's Witnesses."

The four who opposed the majority decision included Chief Justice Rinfret, a Quebec-born Catholic, two other Catholic justices, and an Anglican. In their view, Quebec City had a clear right to control pamphleteering. Said Rinfret, in his dissent: "I find it strange that the right of a municipality to regulate and control the use of its streets could ever be questioned."

Four other justices (two Anglicans, two Baptists) were equally convinced that the Quebec by-law was wrong. They viewed it as a potential curb on the freedom of speech and of the press, and as a means of putting unwarranted censorship powers in the hands of local police.

ARGUING AGAINST the by-law, Mr. Justice Locke observed that although the by-law was intended to keep the city streets clear and clean, evidence showed that it had a different purpose. It was being used to impose censorship. He said he could not accept the contention that its purpose was "other than to provide a means to prevent the dissemination of religious views which are not approved by the authorities."

Mr. Justice Cartwright was of the opinion that the various provinces were within their rights in passing legislation which "may affect the carrying on of activities connected with the practice of religion." As example he cited the fact there are by-laws which provide that no buildings other than private residences may be erected in certain streets. "Such by-laws are, in my opinion," he said, "clearly valid, although they prevent any religious body from building a church or similar edifice on such streets."

THE DECIDING vote came from Mr. Justice Kerwin. He held with the chief justice and others that the by-law was proper. He made the important distinction, however, that it could not be extended to the activities of Jehovah's Witnesses. His decision was based on a statute of 1852.

This statute guaranteed the free exercise and enjoyment of religious profession and worship so long as it was "not made an excuse for acts of licentiousness, or a justification of practices inconsistent with the peace and safety of the province."

To sum up the Court's decision: The by-law is not illegal; but it cannot be applied against the Witnesses.

—NORMAN BERNER

Decisions for Christ in India

By KATHERINE BENION

Hazel Naugle has trained a corps of women evangelists and is now preparing a visual program to reach others

ON A HOT JULY DAY in 1947 the bungalow of Missionary Hazel Naugle, on the edge of Bhimavarum, India, was the scene of a most significant meeting—a gathering of 40 Bible women. They heard Miss Naugle explain plans for work among the caste people of the West Godavari District. This was a work in which little had been done. There were fewer than a dozen converts in the district.

These women came from all over the area of the West Godavari Synod of the Andhra Lutheran Church of India. As they assembled they noticed two maps of almost identical shape and size—one a map of Palestine and the other a map of their own district. It didn't take them long to see why Miss Naugle had placed them there. In Palestine Jesus had lived and moved and changed men's lives and he did not have railroads, bus routes, roads and canals. Christians of India should follow his example in their own district.

"Yes, but after all, look who He was! Of course with that band of picked men He could turn the world upside down. But we? What can we hope to do?" they asked the missionary.

THIS PROVED to be the beginning of a new day for these Bible women. Before the meeting adjourned, they were no longer hesitant. Miss Naugle had taught them to realize that just as Christ walked with the disciples on the dusty roads of Galilee, His Spirit would walk with them on the roads of the West Godavari District and would enable them to succeed in work among the caste people.

"In those next five years," said Miss Naugle, "many things happened which made the life of an evangelist missionary a wonderful experience." One of the events to which she referred took place in 1950 when it was decided that the converts, who were suffering attacks from Hindus about them, needed a new fellowship which could compensate for the loss of their old associations.

These converts, coming from the many castes and villages, were invited to spend three days together and get to know each other. About 100 well-dressed caste women answered the call. Only 27 had been baptized. In the weeks that followed this meeting 60 of the converts were baptized. On one day baptisms were held in three centers to which people from nine villages came. Five were villages which never before had a convert.

BEFORE MISS NAUGLE returned to the United States on her recent leave she saw on that same West Godavari map that there were now caste converts in 40 villages. They numbered about 200, coming from about 10 different castes. In 40 other villages many more were preparing for baptism.

"To the United States, which deals

usually in superlative figures, this number may seem small," Miss Naugle remarked. "But only when you learn the conditions that surround each of these conversions can you understand the terrific power the Spirit of God had shown in changing these lives." She went on to explain that Hinduism has set up a social system that controls the very life and thoughts of its subjects, and when women, girls, men, and boys attempt to think independent of this age-old organization they are abused, condemned, and sometimes ostracized.

In working among caste people, Miss Naugle and her Bible women faced difficulties not encountered in work among the outcastes. During the first hundred years missionary emphasis was placed on work among the outcastes. This means that a caste person who accepts Christ feels as though he is renouncing his high caste and associating himself with the lower station for to the native people Christianity and missionary have become synonymous to outcaste.

This fact was made clear when on one occasion Miss Naugle entered a home where high caste women were making lace. She touched a child who had followed her, and immediately the women were filled with superstitious fear that the child would be contaminated by the missionary's hands.

Miss Naugle has influenced many caste people. Pictures, symbols, and images of the gods they worship are a common sight in their homes. Miss Naugle asks them to examine their lives and see if they are really satisfied with their idols.

Slowly she gets them to agree, "It's true these idols are only stone, and they do not eat the offerings we place before them. It's true they do not offer us com-

Bible Women in India
Miss Naugle trained 40

fort when a loved one lies at the point of death." Then Miss Naugle is ready to tell them of the true God who loves them.

Among high caste women the group which has responded most eagerly are the widows, especially those widowed at an early age. Simhachalem was one of these. At 13 she was married and a year later her husband died, leaving her childless. No one sympathized with her because it was believed the gods caused her husband's death because she committed a sin. Being childless was a greater disgrace. She was forced to work as a servant in her husband's home and wait on all the members of the family. After seven years of this she fled to her father, but he would not take her back,

for when a father gives his daughter in marriage he has given her permanently.

Miss Naugle found a way to enroll her in the mission school. It was hard for her to learn, and at the end of her first term she made a strange offer for a high caste girl. She said, "I don't believe I can learn. I have only red marks on my report card. Let me work—scrub, wash, anything—just so I may stay."

But Miss Naugle believed the girl had great possibilities and encouraged her to try another term. "I would like to see you trained as a teacher," she told her. "You could be a wonderful witness to Christianity."

"If you believe I can, I will try again," she agreed with the result that she had all blue marks on her last report and happily exclaimed, "If you would have given in to me, I'd always have been a servant. Now I can be a teacher and help others."

As a junior in high school, Hazel Naugle made her decision to become a missionary. Her father, the Rev. Vernon D. Naugle, was pastor of Christ Church, Lewisburg, Pennsylvania.

To prepare herself for the work, she entered Susquehanna University, graduating in 1935. When Gettysburg College opened a girls' dormitory in the autumn of that year, Miss Naugle accepted the job of preceptress in the dormitory and coach of girls' athletics.

Then on the advice of Dr. Mary Markley, personnel secretary of the Women's Missionary Society, Miss Naugle taught school for two years. She had planned to go to Africa but her call came in February of '38 to go to India.

Her first year Miss Naugle spent studying the Telegu language. The second year she was associated with Miss Christie Zimmerman in Chirala. Miss

Girl Students in an Indian School
They are trained to witness for Christ

Zimmerman introduced her to evangelistic teaching in the villages in the East Guntur District as she completed her language study.

Miss Naugle was then dean of women at Andhra Christian College at Guntur for five years. In 1945 she came home on a troopship from Bombay.

Miss Naugle was not satisfied to be an educational missionary; her heart had always been set on evangelism.

So in 1946 Miss Naugle returned to India for her second term, this time as an evangelistic missionary.

For five years she experimented with different methods of approach to her hearers. She found that while the Bible women were teaching about Christianity, they were not urging and encouraging their hearers to come to a decision. Because many Bible women were outcastes it was very hard for them to ask a caste member to make the break from the Hindu faith. Rather than face a difficult family situation it was easier simply to believe the teaching and yet not take a definite stand.

As she observed this situation, Miss Naugle drew up a plan of presenting Christ's teaching that would lead to a decision. This course of study was for a three-year period, with the first year devoted to teaching people what Christ has done for them.

In the second year they are made to realize that "Now that you have heard the word, the responsibility rests with you. You must make a decision." They are urged to take seriously the words of Christ, to be baptized, and be doers of the word and not hearers only. In the third year they study what changes they will make in their lives once they have accepted Christ.

With the 40 well-trained Bible women using her specific plan of approach, Miss Naugle has worked unceasingly. The vitalized program has brought marvelous results. She has visited in about 200 villages a year and made at least two visits annually to the 40 villages where there have been converts in the last five years.

One of the missionary's most rewarding experiences was seeing how some of these caste converts began voluntarily doing the work of a Bible woman, without remuneration. Mangamma was one of these. For years after she had been baptized she was merely a good Christian, but one day she made a great decision: she would carry the message to others. She worked in two villages beside her own, and after six months she had won two for Christ.

Teaching in the villages was only part of the work done by Miss Naugle during the six years of her second term. She also supervised the Bethany Girls' School at Bhimavarum and set up a "Christian Home" program which is being used for converts throughout the church in India.

To encourage establishment of Christian homes, Miss Naugle prepared a booklet in Telegu, "A Christian Home Yardstick." In it she outlined 12 measures for making a home Christian.

Throughout her second term, Miss Naugle reshaped her plans for the future. During her furlough, she assembled new material for a program of religious education adapted to the Indian scene.

"Most people are illiterate, so it is necessary to present a program visually. Pictures in bold outline, bright color and simplified form will help them. Using an eastern setting and dealing with local situations, such basic themes as the Ten Commandments and the Apostles' Creed can be vividly presented to the people," she believes.

We Were Guests in Guiana

By PAUL C. WHITE

Opportunities for mission expansion await the church in an exotic and undeveloped South American country

BRITISH GUIANA, as countries and mission fields go, is small, yet there is a golden opportunity for the Lutheran church to forge ahead with its work. Expansion possibilities are at every corner. On our recent visit to this promising field we had an opportunity to see every phase of our work and to sense something of the tremendous possibilities for enlarging it.

Lutheran work in British Guiana is old, dating back to 1743 when, under the Dutch, Ebenezer Lutheran Church was established at Fort Nassau on the Berbice River, then the seat of the Dutch government. The church building was floated down to New Amsterdam in the early 1800's and has been in use ever since. Shortly after the British took possession in 1815, Dutch pastors ceased to come and the people were left alone.

In 1908 the General Synod took over the work with only six members left. If one will call the roll today, there are more than 40 preaching points, 70 Sunday schools, 33 Luther Leagues, one Brotherhood and 13 missionary societies. The total baptized membership numbers about 5,000.

OUR VISIT took us to historic Ebenezer Church, New Amsterdam, where the Rev. Wallace Wolff is missionary pastor. A full church was present to greet us, and they requested that we tell them about our visit to the mission field in Liberia, Africa. We had slides with us and members of one mission field took a keen interest in learning something about the habits of people in another part of the world and the church work that is being done there.

Among the interesting members of this congregation are Mr. and Mrs. Anthony. Pastor Wolff had said, "Today we visit the Anthonys." This elderly couple were 85 years of age. She celebrated her birthday on Aug. 17 and recalled for us that her grandmother was a slave. On the wall of their frame, native house were two pictures that caught my eye—one of Jesus, their Saviour, and the other of Dr. Ralph White, a missionary who had worked among them and whom they loved.

IT WASN'T LONG until Pastor Wolff had the beautiful private communion set on the table and was reading the service. We bowed our heads together as this elderly couple received the sacrament. The pastor continued through the benediction and then in the quiet of a simple British Guiana home, two trembling voices began to sing "Jesus, Master, Whose I Am." They sang verse after verse unfalteringly to the end. The granddaughter of a slave in this mission field taught us again that there is a Master of us all.

En route to Skeldon with the Rev.

Dr. White, secretary of the Synod of New York and New England, recently completed a trip to mission centers in South America. British Guiana, whose work is described in this article, has been in the news lately because of a threatened "Communist" uprising against the British colonial government.

Pat Magalee, we stopped at the town John Williamsburg and met with the ladies' aid under the typical house on stilts. The chickens were there, too, and a little distance away the donkey munched churchyard grass and the pigs were contented in the shade. I marveled that in community after community a Lutheran church has been established.

The town of Skeldon is well known to Lutherans, for here our high school has been established. Taking adequate care of youth in the mission field means frequently the establishment of elementary and secondary schools. Skeldon High School is the answer of our church in British Guiana to this problem.

When we arrived at Skeldon, the town was alive. It was "speech night," at which time the students invited their parents, friends and the community to enjoy the entertainment. The school choir sang, the dramatic clubs presented plays, young people gave readings. The principal, Robert H. Beharry, addressed the entire assembly and the climax was a Shakespearian play with its long passages given faultlessly. The young people at Skeldon gave a good account of themselves.

THE BERBICE RIVER, stretching like an arm of the ocean from New Amsterdam back into the interior 150 miles, is a "Lutheran river." Pastor Hector Magalee is the famed river pastor, who cares for his people like a true shepherd. We made our way up the Berbice River in the launch *The Swan*. Mrs. Magalee accompanied the pastor and us on this mission visit. As we came to settlement after settlement, we would go over the side of the launch into an Indian canoe hollowed from a tree log. Mrs. White, we were told, was the first non-missionary lady to go up the river and step out of the launch into these shaky canoes.

At the settlement called De Velde, I saw the river pastor at his best. News

"SPEECH NIGHT" AT SKELDON HIGH SCHOOL
The climax was a Shakespearian play

FUNERAL ON THE RIVER
The little casket was brought by boat

had come that Frederick Leps, 18-month-old child of Mr. and Mrs. Eric Leps, had died. Dysentery and malnutrition had gotten the best of the child, and I heard his mother say, "I did the best I knew how." Little Ruth Leps, about four years old, sang beautifully for us, "God Is Love." Prayers were said, a family comforted. Then we learned that Grandfather Herman Leps had fallen and his leg was useless. The river pastor became the doctor, feeling for breaks or a dislocated hip. His diagnosis was "a strain" and the prescription "aspirin tablets and liniment."

PEOPLE UP THE RIVER cut back the jungle growth and till the soil. You will find small rice fields, banana plants, cocoanut trees, etabali trees which give the wood for carving canoes, pineapples, etc. You will also find here the boa constrictor, coral rattler and almost every poisonous snake alive. The Perai fish behave like small sharks and love nothing better than human flesh. In a setting like this God has called the Lutheran church to expand its program.

Our trip took us finally to Ituni, about 105 miles up the river. Mt. Carmel Lutheran Church stands on the shores of the river, flanked on one side by the school building and on the other by the catechist house. Our congregation here is made up quite largely of aboriginal Indians. The pastor spoke to us of many of the customs of our people here.

Many girls are married at about 12 years of age, while the boys marry from 16 years of age on up. Life expectancy up the river is about 25 to 30, while on the coast it is 37 or 38. Up the river, you get up about 5 A.M. There are two meals a day. Breakfast consists of cassava bread, cocoa or bush tea, made from the leaves of the lime or mora trees and perhaps rice. The main meal will have rice or ground vegetables, plantums, edoes, yams and some fruit such as bananas, pineapple, cocoanut or palm nuts. In the evening a bit of rice, or vegetable and bush tea. Meat, when possible, might include bush hog, labba (a rodent) and salt fish. Said the pastor, "It's a desperate struggle for survival." During

seven years, Pastor Magalee reported that probably 125 of his people have died. About two-thirds were under 18 years of age and their deaths were tragically unnecessary.

THE RIVER FOLKS are among the most generous I have ever met. As we traveled in *The Swan*, a canoe would loom into sight and soon we would be talking to parishioners. Invariably they gave the pastor a gift from their land. Philip Applewarte and Harriet Leps brought bananas. Robert Kerzious and Arthur Boyle gave cocoanuts while Lydia Walker and Mrs. Arthur Boyle brought eggs. Mrs. Maria Grimmond had made cassava bread while Mrs. Archibald Bell gave us the largest turtle she had ever captured.

But the pastor could not get away from sickness and the complete absence of doctors from the river. In July he had been stunned by the death of the married daughter of Mr. and Mrs. Arthur Boyle. Jean had been married over a year and was happily looking for her first-born. A fall in the canoe, no medical help or diagnosis, an unborn baby killed by the fall and the expectant mother died. Or, in the same month, Edward Boyle of the same family, was suffering from a high fever. Malaria pills didn't help because he died of intestinal worms. Almost in desperation, the pastor was reading a book of medical information while we were with him.

AFTER THE RIVER TRIP, the Rev. Wylock Scott gave us a demonstration of weekday mission work. At Bath Settlement we visited the Sunday school room under the house. Opening the trunk of the car, Sunday school literature and picture leaflets were gathered up and soon a crowd of children were learning about Jesus. That is the way you continue at work on the mission field in the outlying villages. It is a way that brings results.

Our last evening in British Guiana was spent with Pastor and Mrs. Paul Hansen, Pastor and Mrs. Gene Vosseler and Pastor and Mrs. Aubrey Bowen. Following a farewell service in Georgetown, we had an opportunity to confer with representatives of the Luther League of British Guiana. Stephen Muttoo, president of the British Guiana Luther League, spoke glowingly of the annual convention, attended normally by about 125 British Guiana young people. In the 33 Luther Leagues in the congregations, there were about 600 members. Said President Muttoo, "We are doing our best to be good Christians and to live up to the good name of the Luther League." Cecil Rambarran, from the Luther League at Ebenezer, New Amsterdam, spoke of the ULCA and its work in British Guiana and finally said, "We appreciate everything the church in America has done for us." We had a feeling that the youth of British Guiana are accomplishing excellent work.

I HAD ASKED Pastor Hector Magalee to tell us what he would like for the mission if he could have his way. Without hesitation, he said, "A hospital located in the town Maria Henrietta. A doctor and nurse to begin work at once up the Berbice River would be needed."

He would like three dispensaries also located up the river. Two new congregations could be started at once. Three new church buildings are needed now. All agree that a medical mission program is desperately needed. But even more, pastors, both native and missionary, must be found to enlarge the work. Expansion is in the air today in British Guiana. There are problems and difficulties on every hand, but they can be turned into wonderful opportunities.

Kinsey report reveals relation between devoutness in religion and fidelity in marriage

By REINHOLD NIEBUHR

RELIGIOUS PEOPLE will be interested in one aspect at least of the "Kinsey Report" on the sexual behavior of American women. If they can overcome their aversion to Kinsey's vulgar hedonism and utterly naive and ignorant approach to complex moral issues, they will find that he has adduced some rather interesting data on the effect of religious faith upon morality.

He has distinguished three classes in every religious group of Catholics, Protestants, and Jews—the "devout," the "moderate," and the "inactive." In every case there is more difference between the three categories within each group than between the groups. This evidence is the more impressive since there is a considerable difference between the three faiths on issues of sexual morality.

Protestants do not share the Catholic belief that sexual relations are justified only for the purpose of procreation. Jews do not share, on the whole, the "negative" attitude toward sex which is correctly attributed to the Christian tradition. The Hebraic sense of the wholeness of man in body and soul prevents this negative attitude.

The distinction is of course lost on Kinsey. The Jewish prohibition of adultery makes its attitude "negative" in Kinsey's esteem. But his ignorance of these differences makes his evidence the more impressive. It proves that there is a definite correlation between religious devoutness and morality.

KINSEY IS CRITICAL of religion as the source of "inhibitions" in man's sex life, which he views in purely physiological terms. His criticism may be accepted as an accolade. The evidence is indisputable. It proves that above the influence of moral codes, the devout sense of the responsibility of the person to himself, his God, and his partner in a covenant, prevents the kind of anarchy in sexual life which Kinsey advocates and which has in fact gone far in destroying the integrity of the family.

IT IS PROBABLY TRUE that the religious discipline of the sexual urge is too frequently accompanied by excessive prurience and morbidity. It is also true that punishment of violations of the sex code do not frequently exhibit the wisdom revealed in our Lord's treatment of the woman taken in adultery. But despite these errors the evidence is clear that there is strong influence of religious faith upon sexual life, particularly enhancing the sense of mutual respect and fidelity toward each other as persons and the prevention of the kind of relation in which one person merely thinks of another as an object of this momentary desire.

This influence is impressive. It is more impressive than the influence of faith upon the complex issues of politics and economics, where the central moral issue of fidelity between persons is frequently obscured by technical complexities.

AND FOR ME, STEWARDSHIP!

By ROBERT HARTJE

The building committee chairman was a businessman who learned the right way to go about God's business

AT HIS OFFICE in Southerntown, a young man sat lost in thought. Weighing heavily on his mind were important discussions of the previous evening's church council meeting. He recalled clearly the pastor's words as he had expressed the true meaning of stewardship.

The special meeting had been a must. Already five months had passed since the congregation had been formed, but always dreams, always plans for the morrow gained precedence over action for the present. Suddenly it had dawned on council members that action on several pending issues was imperative. On the agenda of items to be considered, none loomed larger than finances.

MONEY! EACH COUNCILMAN had pondered the word in his own mind. Money was not only imperative in man's constant struggle for survival; it also had prominence in spiritual activity. But in the church, why must the term always be soft-pedaled? Why were there statements like these:

"That sermon wasn't worth the 50 cents I put into the collection plate!"

"Me tithe? Why, pastor, I can't really afford the five dollars that I try to give each month."

"I've stopped going to church. All the minister can do these days is hound us for money."

"My taxes are too high for me to give any more money to the church."

There was always some excuse that prevented the maximum participation in the most worthwhile of financial activity. Money had a great role in religious life, but only when joined securely with another word—stewardship. And it was this idea of stewardship that the council members had missed so completely.

THAT NIGHT had been clear and very comfortable, as the council members had assembled at Southerntown's little mission church. Preliminaries over, the minister had launched the subject for discussion with a few brief statements. Desire for a church building had been expressed by members who when they arrived late for services held in a residence converted into a chapel had often found no vacant chairs. Many of these members seemed to expect that some national church board would make them a gift of a chapel and had approached church council members, demanding immediate action.

With reluctance the subject of a budget had been broached at an earlier council meeting, but had been neatly sidetracked, at least temporarily, to a committee. But Pandora's box had been opened, the problem of money had been loosed, and the council had a great responsibility. It enfailed action on a budget, with particular attention given to a building fund.

After the pastor's introductory words, the chairman of the building committee gained the floor and in a crisp, business-like manner stated his case. A man of intelligence, sincerely interested in the success of the new mission, he was anxious to build a permanent structure.

"How can we go about raising the funds for a building program when we have only 70 members in our congregation? Why, we still owe a large sum on our present chapel!"

"We must have faith," said a man in the corner of the room.

"We must be practical," said the businessman.

"But to be completely practical in church work," said another, "we must take in an additional factor. This factor is one of the major tenets of our Lutheran religion. This is faith. 'We walk by faith, not by sight' the apostle Paul wrote to the Corinthians."

"Faith will build our church," echoed the voice from the corner.

"Gentlemen," said a new voice. "Faith is fine, but we must be prudent."

"We need faith, yes," the pragmatic voice continued, "but we need materials, too. God will build us no church."

On the heels of this statement came comments from around the council:

"But you underestimate the power of real faith!"

"With a firm belief that we can build next year, we can build next year."

"Five years of giving at our present rate will not even begin to build a church," chimed in the building committee chairman.

"But we can raise the money."

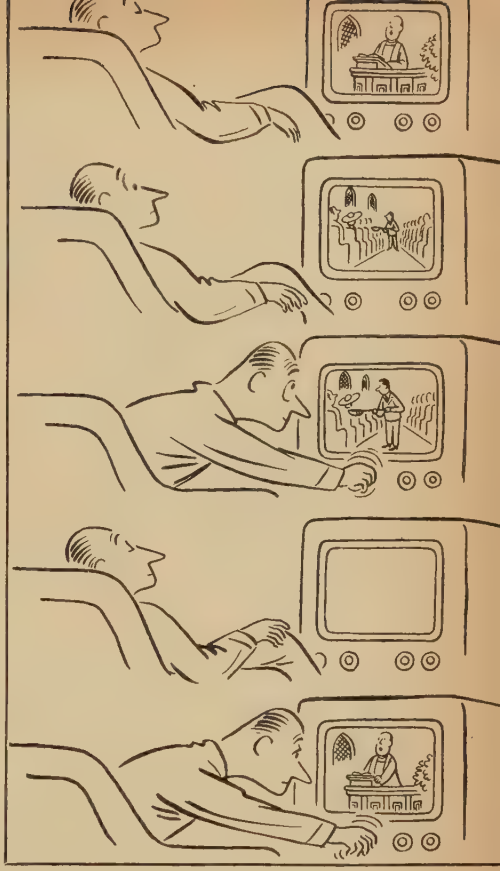
"We can raise the money? How?"

"Let's have the women give a big church supper. That'll bring in cash and give them a part in the program, too."

"West Side Church cleared $300 recently with a white elephant sale!"

"A church somewhere gave each of its members a dollar apiece and had them invest it any way they thought was honorable. They returned what they made to the church. They raised a lot of money."

Suggestions were as numerous as the



Drawn for THE LUTHERAN
by Bill O'Malley

members. Everyone had a scheme to raise money, but there was no mention of tithing or of Christian stewardship.

Finally the minister made himself heard above the hubbub. "Gentlemen, we have come to one of the great crises of any new congregation," he said. "From these diverse opinions must come an understanding which will lead to a happy solution to the problem. But let me stress a point that has been omitted from our analysis of this great problem. Jesus said, 'If any man would come after me, let him deny himself and take up his cross and follow me.' This is my way of re-

ferring to Christian stewardship. This is a word which you must understand as you prepare for our every-member visitation. This word should be on your mind and heart as you plan your annual pledge to God's work. This word will be the key to the erection of our new church building. And stewardship amounts to taking up the cross and following him."

"We must never lose sight of our real objective as Christians. This objective is the furthering of the kingdom of God on earth. Our struggle is not the erection of a building on a plot of ground. We must erect a building which will be a house of worship for our children and the children of those yet unchurched, where men and women give thanks and praise to the living God. Ours is a responsibility to God and man. We must call upon our fellow members for material aid, but we must trust God and direct our prayers to Him that our efforts be to establish His kingdom here on earth.

"Men, we must not cheapen God's kingdom by selling it at the marketplace. Why should we compete with our neighborhood stores and restaurants? These people have honest livings to make and are prominent parts of our community. We must not make a materialistic appeal for funds. The man who gives to this new structure, a man who pledges to provide so much of his income for the activities of his church, must feel that he has made a direct contribution to the work of his Lord. It must not be disguised as payment for a meal or an undesired household item. We must make real sacrifices for this building. Every member must feel that he has had a direct part in the construction of this new church.

"Let us consider Christian stewardship as we prepare our annual budget. Go home to your friends and tell them how much the Lord has done for you and how He has had mercy upon you, and our appeal will be a Christian one. Let's make our new building an expression of gratitude to God for His wonderful goodness to us."

THOSE WORDS still echoed through the young man's mind as he gazed out of his office window. Outside he could see everywhere the evidences of God's love and grace. He arose and walked to the window. He could see clearly the structure of an old church building down the street and it reminded him as always of his boyhood church building. Someone in the past had built the church he attended in his childhood, for him and those who worshiped with him. Now it was his responsibility to reciprocate for future generations.

He would go on with this every-member visitation with a new message in his heart. He would go and tell his friends of the things the Lord had done for him. As chairman of the building committee, he would lead the way in the move toward Christian stewardship.

"WHOSOEVER WILL SAVE his life shall lose it, and whosoever will lose his life shall find it." That is the most important truth ever uttered, and the profoundest revelation ever made in the moral world.

—A. E. HOUSMAN

The Way Things Are

By ROSE WEBSTER

Arnold learned that uncertainty about the future is no excuse for not making the best of the present

WHEN THE ALARM RANG, Arnold reached for the clock and turned it off. His roommate's feet hit the floor with a thump. "Hey, Arnold, get up!" yelled Pete.

Arnold didn't move. "I'm cutting," he said.

"You've had your limit of cuts in psychology," reminded Pete. "Come on, get going."

"Leave me alone," said Arnold resolutely. "Maybe you think the sergeant will let you sleep late if you get an A in psychology."

"What sergeant?" asked Pete, but a glance at the clock centered his attention on dressing himself, and in less than five minutes he was out of the room.

ARNOLD HAD BEEN AWAKE when the alarm rang. He had wondered how Pete could go ahead from day to day without questioning anything much, and without thinking very far ahead. It might be better, he thought, to have less imagination and to be more like Pete. But for the moment he must get some clothes on and get to his next class.

Arnold noticed his shoulders pressing against the padding of his jacket. People were no longer making remarks about how tall and slim he was. With a glance in the mirror, he turned to leave just as Pete returned from his class.

"I told Dean Crane you had a headache. He wants to see you, though," said Pete.

"What for?" asked Arnold. Pete had already settled on his unmade bed with a book and made no reply.

"I'll go and see what the dean has on his mind," called Arnold as he left. He didn't notice the sun was shining as he sped across the quad to the dean's office. He knocked lightly on the door, his mouth set to speak quickly. He couldn't talk with Dean Crane about Martha today.

"Good morning," said the dean. "Sit down."

"Do you want to see me, sir?" asked Arnold.

DEAN CRANE took off his dark-rimmed glasses. He looked gray and pale without them. "I only want to know if I can help you. Has something gone wrong? It has been my experience that when a good student suddenly loses interest and gets indifferent about his work, there is something worrying him. Can you tell me what is the matter, Arnold?"

"Well, the way things are, there's not much sense in working hard to become a doctor or anything, is there, sir? I'll be in the army soon."

"I see. That is what is bothering you, then. Your future is uncertain. But life is always uncertain. And just now, it is more important than ever for us all to think and work together for a good future," said Dean Crane.

Arnold looked down at his feet now. He was thinking how much easier it must be for older people to talk about a good future. Dean Crane knew where he

would be next year and the year after that. He would be right here, teaching psychology and working on his book.

Suddenly Dean Crane bent forward, smiling. "The little photo of Martha that you showed me one day. I would like to see it again," he said.

This was a surprise. He hadn't meant to discuss Martha at all today. He fished in his pocket for his billfold and opened it to the little snapshot of Martha, sitting on the library steps, a stack of books beside her.

"SHE'S MY BIGGEST WORRY right now," Arnold blurted out. "She's coming on the four-thirty train this afternoon, and I wish I hadn't promised to give her my fraternity pin. Martha's the only girl for me but it wouldn't be fair, binding her to a fellow who doesn't know what he's going to do."

"She is in love with you," said Dean Crane.

What did the dean know about love? True, he was married, but Arnold had never thought about him and his gray-haired little wife in connection with love. He was glad when the office phone rang. Now he could slip out. But before picking up the receiver, the dean said, "Have a nice week-end with Martha. Today and tomorrow you can be reasonably sure about. And come soon to talk with me again." He smiled and Arnold nodded and left as the telephone rang again.

He sat through the other classes, only half aware of what was being discussed. In his pocket was his fraternity pin which he had picked up at the jeweler's the day before. He was thinking of Martha. When he had placed the pin in her hand and said, "You ought to begin wearing this," her blue eyes had met his steadily for a moment. Then it was discovered that the little safety clasp was stuck. And Martha had put the pin carefully back in his hand, saying, "I couldn't bear to lose it."

"All right, honey," he had reassured her, "I'll get it fixed and give it to you next time you come." And today she was coming.

It seemed kind of silly now that he thought of it, to be so concerned about a safety clasp on a small pin. There would be no safety clasp on the thing that really counted. What proof did they have that they would have a year together if they got married? There wasn't any use going to classes, graduating or anything else.

WHEN MARTHA'S TRAIN pulled in, Arnold did not run along beside it as he usually did, looking for the first glimpse of her. But she came running to him on the platform.

"Oh, hello," she said breathlessly. "It took so long to get here. It always does." She hurried along beside him. He carried her suitcase and glanced admiringly at her. He wanted to tell her how much he had missed her and how he loved her but it would be kinder, he thought, if he could manage to steer away from any serious talk. After he had been drafted, Martha would see that he had done the kindest thing by not tying her to him. So he told her instead about cutting Dean Crane's class and about the dean asking to see her photograph.

"I'd like to see Dean Crane," said

Martha. "Would you take me to meet him?"

He found himself taking her up the steps to the door of the dean's house just off the campus. Mrs. Crane greeted them and explained that she was a little worried. He was usually prompt about leaving the office at five o'clock.

"We will go to his office and try to get him home soon," said Arnold. The dean did not seem to hear the knock on his office door. Arnold hesitantly turned the knob and peered in. He smiled at Martha and whispered, "He's asleep."

DEAN CRANE lifted his head from the desk. His face looked tired, but in a moment color and alertness returned. "Yes, do come in, Arnold. I was working on my book," he explained.

"Are you finishing it?" asked Arnold.

"Oh, no. There is much more that I must add to it. I may never finish it at all."

"I couldn't work on anything unless I knew I could finish it," said Arnold.

"But how could you ever be sure? One must work as though he hopes to finish what he is working on, but look, we are neglecting the charming young lady," said Dean Crane, turning to Martha with both his hands out toward her.

Arnold felt proud of Martha, but now he remembered Mrs. Crane, and he said, "We dropped by at your house, and your wife is worried about you, sir."

Back on the campus again, heading for a small lunchroom where they could buy hamburgers, Martha and Arnold went in and sat down at the counter.

IT WAS A BUSY TIME and they had to wait. Just as the hamburgers were slid in front of them, the door burst open and Pete, Arnold's roommate rushed it. "I've been looking for you. Listen," he said hoarsely, "the dean, you know, Dean Crane, he's—dead!"

Arnold sprang to his feet. "What are you talking about, Pete? We just spoke to him. Just a few minutes ago, Martha and I saw him and he was talking about his book."

Pete seemed to know. "That's when it happened. Just when he got home he told his wife he was tired so he lay down on the bed, and then he was gone."

"Oh, no!" said Arnold.

"They say it was his heart," explained Pete. "He and his wife knew he might go any time. That's what she just told us."

They walked out and moved slowly toward the hotel where Martha was to stay. "To think that I cut his class this morning. That makes me feel terrible," said Arnold.

"I know," said Martha, "but he understood."

"Sure, he understood how I felt. He must have felt the same way, but he didn't quit. And, Martha, the way things are, uncertain and everything, we have to keep plugging along anyway, the way he did."

THE BIBLE does not desire to tell us about messengers but desires to tell us the message itself.

—H. T. LEHMANN in *Heralds of the Gospel* (Muhlenberg)

FIVE MAKE A FAMILY

NO MORE HALLOWEEN?

I WAS GLAD I could give Kathy Matteo a lift to the P.T.A. meeting. She's such a sweet person.

As we sat in the car after the meeting, waiting for the other "girls" who were still talking to their children's teachers I mentioned the Halloween pictures in the store windows across from the school. They are really amusing and such an improvement on the old-fashioned chalking and soaping.

KATHY ONLY SIGHED. "I don't see why we allow such a barbarous custom as Halloween to continue."

"How could we stop it?" I looked at her to be sure she was serious. She was.

"If a great organization like the P.T.A. with all the parents it represents—and many of the parents are in business—should decide we will have no more Halloween, we could stop it."

"I suppose so. But why? Oh, I know it gives some young vandals a chance to wreck things and call it 'mischief.' But parents can control that, if they want to." I laughed, thinking of Chuck Mawson, next door to us. His parents forbid him absolutely to leave his own property on "mischief night," so he has his fun preparing elaborate "booby traps" for the unwary marauder. This year he rigged up an arrangement by which anyone approaching the Mawson porch was caught in the beams of twin floodlights. The porch furniture was left out as bait and caught two groups of prowlers bent on removing it.

"But the whole thing is so pointless. The waste! Just think how they decorate the stores for weeks ahead! And the money that goes into meaningless costumes."

"I suppose you are right. Lots of people do spend money. But if you don't have it to spend, you can usually figure out something. Susie's ballet costume didn't cost me a cent. We had the half-mask from last year and I made the costume out of an old taffeta slip."

"But what good does it do? The children come to school in their costumes in the afternoon and the other children all make remarks. And you know how cruel children can be!"

I WAS BEGINNING to wish the other passengers would come and give me an excuse to change the subject without being rude. Children aren't cruel. They are just thoughtless. But I couldn't take the negative every time the poor girl opened her mouth. Evidently some child had hurt Donna's feelings and her mother was still upset about it.

Then I remembered reading somewhere that sometimes you can help people without having an answer to their problems. Often they just need to talk and get the trouble out of their systems.

"Anthony was quite cross about what I spent for Donna's fairy costume but I told him that since she had to have a costume, I thought she ought to have one that would 'do' something for her. She is so much larger than the other children that they always make her play the part of the bear or the giant or something

like that when they act out the stories in the reading book. I though that if she had a costume that made her look sweet and dainty, she'd feel more—well—more feminine and be a little lighter on her feet. I even bought her silver ballet slippers because I thought it might help her. And do you know what happened?"

I KNEW FROM the quaver in her voice it must have been bad. I shook my head, but she looked at me disbelievingly. "Didn't Susie tell you? I was sure she would, because Donna said all the children laughed."

"Not a word. And you know how she chatters. So it couldn't have made much of an impression."

"But Donna said they all—. Well, anyhow, little Ted Nomannic looked at her and said, 'We know who that is! That's Donna Bigfeet! Hiya, Fairy Bigfeet!' "

"Oh, poor child! That sort of thing does happen with children and it just makes your heart ache."

"And the worst of it is, she thought it was a compliment! Came home pleased to pieces with her new name! Naturally, I didn't let her see how humiliating it was. But I cried myself to sleep. I still feel like crying when I think about Halloween. If the day did any good, that would be different. But to go through this sort of thing every year for no good reason!"

A swarm of answers almost bubbled out, but I kept still. I'm not such a perfect mother that I can tell others about raising their children. One thing I was sure of, Ted was no more trying to insult Donna than the man in the moon. If he'd said, "Fairy Blueyes," her mother would have been pleased. "Fairy Bigfeet," was upsetting because Kathy herself was worried about the size of Donna's feet. To Ted they were the same thing. The children all laughed as they would at purple grass—not to be nasty but because they were sincerely amused at the idea of a fairy with big feet.

"I'm glad Donna's feelings weren't hurt," I said, quite honestly. "Don't you think children sometimes understand other children better than we grown-ups can? She's such a lovely child the other children wouldn't want to hurt her. Susie told me one time she is just about the nicest girl she knows."

"Did she really?" Kathy looked so pleased and almost surprised I was glad I'd stopped quoting at that point. Susie had really said, "Donna's just about the nicest girl I know. She never hits unless I hit her first."

WHAT ELSE we might have said, I'll never know, for the others appeared at that moment full of their interviews and their own children's problems. I slid into the stream of homegoing traffic only half listening to their chatter. I was wondering about the way Kathy turned Claire Mawson's perfectly innocent remark about Donna's questions in Sunday school to make it seem like criticism. I was trying to figure out why Kathy can't just relax and enjoy her daughter.

A question from the back seat brought me back to reality. "What happened to Karen and the girl scout camping trip last week?"

At the word "scout," I slammed on my brakes so hard the tires of the car behind me squealed angrily. "Look, girls we've got to go back." I slid through a hole in the traffic and started down a side street in the direction we had come. "Dan said he wouldn't need the car today if I would stop at the cleaners and get his scout uniform so he could have it for the board of review tonight."

Personal Problem Clinic

Exaggerator

QUESTION: My mother is a wonderful person. She has done so much for me that I shouldn't utter a word of criticism or complaint. But what annoys me is that she is given to exaggeration and to sweeping statements which so often are really not true. I razz her about being a "great exaggerator." As a rule she simply ignores what I have to say.

I like to have my friends come to the house, but sometimes mother embarrasses both them and me. On one occasion when someone told of an outrageous action on the part of a high school girl, mother remarked, "All teen-agers are like that." The kids looked at one another and didn't know what to say. You can imagine how they liked it. At another time, in a group of high school youngsters, she referred to me and said, "Jane tells me everything she does when she goes out." I don't like to be made to look like a fool by my mother.

Mother has a good head on her, and she operates the home in a wonderful way. But why can't she see how foolish she is at other times?

REPLY: We are all combinations of prudence and folly, usually with the former quality outweighing the latter. But follies are usually more apparent to other people and often difficult for their owners to discover.

Since you have joshed your mother about her statements, can't you go a step further and have a serious talk with her about the matter? Can't you explain how young people receive rash statements and tell her about the expressions on their faces when they hear them? If you don't feel you can do it, talk it over with your father and suggest that he do it or help you get another mature person to do it.

A better race?

QUESTION: As I think of my own numerous failures, the crime and delinquency abroad in the human race, the small regard for persons, the indifference to basic moral principles, and all the little meannesses of people, I wonder whether the race is of any account at all. Is it worthwhile to give money for teaching the heathen at home or abroad, to reform criminals, to improve business ethics, or to get advertising on a truthful basis?

I don't think I am a pessimist, but I try to look at life and the world in a realistic way. How anyone can be an optimist I do not know. Do you think the human race 500 years from now will be any abler or better than today?

Are all our efforts at teaching, preaching, and setting an example in vain?

REPLY: Anthropologists state that the race has not made any change in the past 10,000 years. There is no evidence that humanity will be any abler or better 500 or 10,000 years from now. No change is taking place in man's personal qualities by way of heredity. It is believed, however, that social organization will continue to improve as it has been doing for a long time.

The proportion of church members is vastly greater than 100 years ago. In many ways life is more refined and Christian in the case of large numbers of people. But very large numbers continue to live a pagan life and hold non-Christian philosophies of life. Millions have no church relationship, receive no Christian education, and derive their ideals from undesirable companions, sensational movies and newspapers.

Shall we give up? By no means. Were it not for the church and its active efforts the situation would be infinitely worse. The potentialities of humanity are just as good as ever, but in order to effect any improvement we shall have to maintain the faith, become more aggressive about teaching and preaching, reach more people of all ages, improve our methods, and furnish better examples.

—EARL S. RUDISILL

Chorales Are Singable

The Chorale. By Edwin Liemohn. Muhlenberg Press. 170 pages. $2.50.

Dr. Liemohn concludes *The Chorale* with this paragraph: "The Lutheran chorale has had a profound influence upon the development of music as an art and upon church music in particular. The heritage of Lutheran hymnody from its various sources presents today one of the greatest single sources of congregational music and the greatest challenge to the Lutheran church in America to refine and preserve this treasure for posterity."

We Lutherans often refer with justifiable pride to our rich musical heritage. However, our musical performance does not always measure up to the standard of our forefathers. It is well for this book to appear at a time when popular preference seems to be moving away from the chorale-type hymn. Other Protestants are turning to the chorale as a churchly expression of the songs of faith. We, too, need to be more freshly aware of the tremendous possibilities of congregational singing through use of the chorale, lest we forfeit our heritage.

Dr. Liemohn has written a scholarly and comprehensive treatment of the development of the chorale from the early Gregorian chant through 400 years of change. The book contains a full history and description of hymnals published in Germany, the Scandinavian countries, and America. This readable volume will be of great value to musicologists and professional church musicians as source material. It contains a valuable Appendix, Bibliography and Index. It will also give pastors and laymen an understanding and appreciation of the chorale.

"Unsingable" is the popular criticism leveled at chorales today. This book testifies that the chorales as originally used were singable. Furthermore, they were sung! Our problems are the logical outgrowths of the history of the art of music. Through the years, the early, simple chorale melodies, notated without bar lines and meter signatures, and sung in unison were transformed into modern tonality. The chorales were adapted to harmonized chords, major and minor scales, and measured notation. Forcing the text and melody to fit a desired meter resulted frequently in melodic alteration, awkward accents, and great diversity among various church groups. These differences were transported to America and perpetuated by the German and the Scandinavian churches. Add to these the problem of translation into English and you can understand the present dilemma.

Dr. Liemohn gives musical illustrations throughout this book and includes, among others, 20 versions of *"Ein feste Burg."* (Where two or three Lutheran synods are gathered together, try to sing "A Mighty Fortress!")

The problem of fitting a new text to an old melody is considered. Dr. Liemohn emphasizes the vital relationship between poetical and musical meters. ". . . There must be agreement between the accented and unaccented syllables and words of the hymn and the accented and unaccented beats in the musical measure. The general rhythmic flow of the music should agree with that of the text."

Another conclusion reached by Dr. Liemohn is: "One of the basic difficulties lies in the fact that there has not been close cooperation between editors of hymnals, who have been pastors, and editors of chorale books . . . Hymns have been written for the most part by people who have not understood the intricacies of music."

The reviewer would welcome a more detailed and positive treatment of the last chapter, "Present Chorale Problems." Perhaps Dr. Liemohn will give us another volume.

L. David Miller

Fort Wayne, Indiana

Global Christian Community

That the World May Know. By Charles W. Ransom. Friendship Press. 166 pages. $2.

Any book on foreign missions is thrilling and sobering, especially when it has relevance to the current scene. Here is a heartening study of the contribution of missions to world unity. It begins with the grim fact of human disunity and contemporary perplexity. Although hope has been badly shattered by events, human hunger for community remains.

The book presents missions in historical perspective. Although the Reformation coincided with the era of discovery of new lands, its adherents did not seize the opportunity to spread their faith. Nearly 200 years elapsed before two Lutherans, Ziegenbalg and Plutschau, went to India, beginning the Protestant church in Asia. Between 1792 and 1824 twelve missionary societies were founded in England and America. In this story of splendor and flame, the characteristics of the noble pioneers and their successors were fidelity to the Gospel, personal devotion, internationalism, catholicity. The result was the emergence of a universal church.

It is vital that the church's mission to the world be distinguished from the expansion of any civilization. While Christianity and culture cannot be identified, they are intimately interdependent. A secularized world culture is a body without a soul. Underlying all world problems, there is the unconquerable hope of world unity in Christ. Our oneness transcends all barriers of space, race, politics. Here is a movement, unrecognized by the world's pundits, which challenges and strengthens faith.

WILLIAM P. GERBERDING

Kings Mountain, N. C.

Salvation for Alcoholics

"A Sober Faith—Religion and Alcoholics Anonymous." By G. Aiken Taylor. Macmillan. 108 pages. $2.

This book is a stimulating appraisal of the tenets of that group of recovered alcoholics known as Alcoholics Anonymous. It is made by a pastor who, while not an alcoholic, has a complete and intimate knowledge of the movement. His language is saturated with phrases usually heard only at A.A. meetings. His entire approach to the alcoholic and his understanding of the underlying problems is strictly A.A.

Because Dr. Taylor is a churchman he is particularly interested in the striking similarity between A.A.'s "Twelve Steps to Recovery" and basic religious teachings of the way of salvation. He is struck by the dramatic and effectual use which Alcoholics Anonymous is able to make of a religious approach. He is concerned particularly about the apparent failure of the church to achieve the same dramatic effect through the use of these same principles both in dealing with alcoholics and other deep-seated personality problems. He attempts to analyze the reasons why so many recovered alcoholics, after having been saved by faith, fail to become related to the church.

Among conclusions he reaches is one worth repeating, namely: that both the church and the alcoholic must "stop looking down its nose at each other."

This book is written with an enthusiasm about A.A. which is shared by the many others concerned with alcoholics. However, apart from the very fine exposition of the "Twelve Steps to Recovery," this book sheds no light on the problem of alcoholism as such, nor does it offer very much in the way of the pastoral counseling of the alcoholic. Every pastor who is faced with a problem of an alcoholic in his parish will benefit from reading this book and knowing that an effective source of help for the alcoholic is available in almost every community of our country.

Dr. Taylor would have profited from a wider understanding of the alcoholic problem than that presented by A.A. A knowledge of group dynamics would have given him better insight into the successes of A.A. and perhaps have helped him to resolve what seems to be a conflict between the church and the A.A. movement.

Chicago HAROLD W. REISCH

OVERSEAS

SWEDEN: Karlstad. Oct. 12.—WITH A group of high school and college teachers I studied modern testing methods for a week in Sigtuna in the end of August. We found that we had more to learn about such things from America and England than from any other countries. On the whole, progressive educational ideas from the U.S. are deeply influencing Swedish public education just now. Psychologists told us, however, not to rely too much on intelligence tests, because intelligence is such a many-sided thing.

When the progressive ideas of education deal with religious education, the result is here, as in the U.S., a liberal theology, which cares more for moral idealism than for salvation in Christ. Modern Swedish literature, however, is rather anti-idealistic, and is more interested in doctrines of salvation than in Christian principles.

The director of the Sigtuna foundation is Olov Hartman, 47, a remarkable combination of pastor and author. The Sigtuna foundation was started in 1918 by the present bishop of Stockholm, Manfred Bjorkquist. Its goal is to establish contacts between the Church of Sweden and the social and cultural life.

In 1948 Hartman took part in the Assembly of the World Council of Churches in Amsterdam. In the same year he started as director of the Sigtuna foundation. Besides his regular work he is writing novels and essays and publishes sermons. One of his novels, *Manniskor i rott* (Men in red), deals with the Salvation Army. Hartman's parents were Salvation Army officers.

This year Hartman started as a dramatist. In Sigtuna we went one night to see his out-of-door drama *Den heliga staden* (The holy city). The drama can be read in print, too, and it needs rereading, as it is full of hidden meanings.

HARTMAN IS MORE akin to anti-idealistic literature than to liberal education. The drama deals with an idealistic monk coming to Sigtuna in the 11th century. The monk is offended by the compromising Christianity of the king, the first Christian king of Sweden. But he is fettered in the sensual snares of the king's mother and loses his faith. He experiences the fires of hell in his heart and he starts to seek the holy city. People tell him to go to Rome but at last he finds the cross of Christ and attains peace of heart.

Many good Swedish Christians are offended by the way Hartman describes the breakdown of idealism. He does not refrain from writing of dark sins even among pastors. But he is understood and appreciated by many intellectuals who find the normal Christian preaching shallow and hypocritical.

In THE LUTHERAN of July 1, I reported on the planning of a Free Church Federation. At a meeting last spring representatives of eight church organizations recommended such a federation. But when the church boards acted on the recommendations in the summer, only two, Covenants and Methodists, gave full approval. The Baptists wanted to join only under the condition that all eight bodies joined. The five others postponed their decisions.

Many had hoped that the Free Church Federation would exist by now. They are now disappointed. The young generation, especially the students, are among these. "Unity takes vacation" was the somewhat bitter headline in the first fall number of the magazine of the Free Church students.

—STEN RODHE

PENNSYLVANIA:

Johnson Succeeds Hershey as Council Prexy; Holy Communion Calls Moyer from Scranton

PHILADELPHIA—The Rev. Warren C. Johnson, pastor of Nativity Church, has succeeded Dr. Robert Hershey as president of the Philadelphia Council of Churches. A pastor in Phoenixville, York and Baltimore before coming to Philadelphia, Pastor Johnson has appeared on the Mutual network's "Faith in Our Time" series of religious broadcasts for three years. In 1949, he served as an exchange pastor to England and Scotland.

Holy Communion Church, formerly served by Dr. Hershey (who resigned Sept. 1 to accept a call to Holy Trinity Church in New York City) has called the Rev. William O. Moyer, pastor of St. John's Church, Scranton, since 1947. He was director of the CHEY campaign in the Ministerium of Pennsylvania and is THE LUTHERAN correspondent in the Wilkes-Barre Conference area. He will assume his new duties Nov. 15.

THE VITALITY of two mission congregations in suburban Philadelphia is reflected in the benevolence records of Redeemer Church, Pendel, and Good Shepherd Church, Southampton. Last year Redeemer Church paid 148 per cent of its synodical apportionment, and Good Shepherd Church paid 175 per cent. Both congregations also exceeded LWA quotas by large margins.

THE REV. HERMAN N. SCHLEIFER, JR., pastor of Gloria Dei, 7th St. and Roosevelt Blvd., has accepted a call to become pastor of Salem Church, Bethlehem. He will be installed Nov. 15.

CHRIST CHURCH, Upper Darby, has been inspired to greater missionary zeal by its pastor, Dr. Paul S. Wagner. Members of the Wagner Society are making and filling about 30 gift card baskets for the Golden Age Group at the Settlement House, and 20 for the guests at the home for the aged. Members meet each Tuesday to work on the project. On Oct. 21, members met at the church to supply medical aid for Liberia. Women brought material for bandages.

OCT. 11 marked the 25th anniversary of Dr. Charles E. Keim as pastor of St. Mark's Church. The Rev. Frederick Hasskarl, president of Philadelphia Conference, was guest speaker.

IMMANUEL CHURCH, Burholme, launched a campaign with a dinner meeting on Oct. 12, to raise $135,000 to erect a 36-classroom parish house. Speakers at the dinner were Phil Sheridan of WFIL, the Rev. Warren Johnson, pastor of Nativity, Philadelphia, and Martin McCauley, general chairman of the campaign. An attractive 10-page brochure was presented to each of the 500 members present at the dinner. Pastor Frederick Hasskarl read telegrams from two former pastors, Henry Horn and Charles Harris.

ATTENDANCE in Sunday school and church at St. Paul's, Ardmore, continues to grow each Sunday. Pastor Doll reports that Sunday school attendance has been averaging 279 this year, compared with 247 last year. St. Paul's holds two morning services each Sunday. The average for 9:30 is 121; at 11 A.M. 231, making a total of 352.

ST. JOHN'S, Mayfair, will again present a series of Sunday afternoon musical vespers during the 1953-54 season.

On Sunday, Oct. 25, the senior choir presented "A Stronghold Sure," the Reformation cantata written for the Lutheran church by J. S. Bach in 1730. Future musical vespers will include: Handel's Messiah," 4 P.M., Dec. 6, and "The Beatitudes" by Camille Van Hulse on Feb. 14, 4 P.M. On two successive Sunday afternoons, May 16 and 23, St. John's will give the complete oratorio "Elijah" by Mendelssohn.

INCARNATION CHURCH will celebrate its 65th anniversary Nov. 22-29. Guest speak-

ers will include Dr. David Brehmer, chaplain of Muhlenberg College; the Rev. Russell D. Snyder, from Mt. Airy Seminary; and the Rev. Claude Schick, secretary of the Ministerium.

ST. PAUL'S CHURCH, Glenside, says that construction on the newly renovated and enlarged church building costing $165,000 is now nearing completion.

DUE TO THE rapid growth of Holy Spirit, Secane, it has become necessary to hold two Sunday school sessions every Sunday.

ST. JOHN'S church services in Melrose Park will be televised Nov. 15 from 10 to 10:30 A.M. on WCAU-TV. The Rev. Kenneth P. Otten will preach a 12-minute sermon.

Through the efforts of Pastor Ralph Wagner a greater number of people associated with Grace Church have seen the "Martin Luther" film than the total confirmed membership of the congregation.

THE REV. PETER DEXNIS was guest speaker at the preaching mission held Oct. 11-14 at Salem Church.

THE LONG-AWAITED DAY of dedication was celebrated by Reformation Church, Media, Nov. 1, at 3 P.M. Speaker was the Rev. Henry B. Luffberry. CARL W. WEBER

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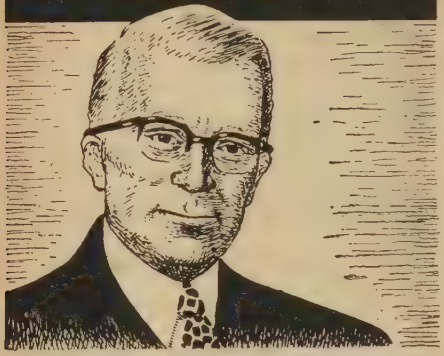

"It won its favor by its flavor." Could there be a stronger recommendation? When flavor fails, life fails. There is no such thing as a "mere" matter of taste. Taste matters most and can never be quite as "mere" as the slogan indicates. And people of taste count in inverse proportion to their numbers.

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DEPARTURE

story of the week

THERE WAS NO warning . . . one moment the American aircraft carrier "Leyte" was gleaming in the bright Boston (navy yard) sunlight; the next, heavy black smoke churned the air above the port hatches.

Down on the third deck, a dozen crewmen had just finished telling jokes before assembling for chow when a dull roaring whoosh "like the rumble of a subway train" froze each in the middle of his guffaw. Seconds later "a big hot flame shot down the passageway into our compartment." At that split second, all 12 realized the awful truth: the "Leyte" had undergone a terrific explosion that had trapped them in their compartment.

A cry from the hatchway brought the men to their senses. Three rushed over to pull down into their arms a badly burned officer, charred beyond recognition.

"Get a blanket somebody," shouted a steward. "This guy's in a bad way!"

Just then the man's lips moved . . .

"Quiet!" screamed the sailor who was holding the officer in his arms. "He wants to say something!"

Slowly and painfully, the words came: "Get me a chaplain . . . my blood's Type A."

"Sorry, buddy!" The sailor was calm now. "We're trapped in here . . . we'll just have to wait!"

"Get a wrench," said the officer. "Tap out an SOS on the bulkhead."

"We don't know Morse code, sir!"

". . . three dots, two dots, then three dots." Then the officer drew himself as erect as possible, his face writhed in agony . . . "let us pray," he said with considerable effort.

"Our Father, Who art in Heaven . . ."

THIRTY MINUTES later, rescue workers heard the faint taps, groped their way into the compartment to rescue the 12 seamen. Officer (Lt.) Leonard DeRose was dead.

—DICK SUTCLIFFE

SAN DIEGO CELEBRATES

First Church, San Diego, Calif., celebrated its 65th anniversary on Oct. 18. It was founded in 1888 by a group of 25 persons, most of whom had emigrated from Springfield, Ohio. The present building was constructed in 1894. Dr. J. E. Hoick, who served the congregation from 1898 to 1909, was among those attending the anniversary celebration. Present pastor is the Rev. Erwin A. Vosseler.

NEW YORK:

Syracuse Church Ninety Years Old

SYRACUSE—Zion Church used the month of October for the 90th anniversary celebration. Each Sunday one of the four sons of Zion preached: the Rev. George E. Heck, the Rev. Donald R. Pichaske, the Rev. Franklin L. Jensen, and the Rev. Milan Slanor. Banquet speakers were Dr. Frederick R. Knubel and Chester A. Myrom.

THE REFORMATION service for southern tier churches will be held at the Prince of Peace Church, Binghamton, Nov. 1. The Rev. Melvin E. Yearke will preach.

THE REV. MYRON E. JAENECKE was installed pastor of Christ Church, Norwich, and St. Luke's, Sidney, at the former church, Sept. 13, by the Rev. Norbert H. Stracker, Jr., president of Central Conference.

GROUND-BREAKING ceremonies for a new parish house for St. Paul's Church, Oswego, were held Sept. 13.

AT THE 50th convention of Central Conference at the Church of the Redeemer, Utica, Sept. 15, a resolution was adopted whereby pastors will be able to attend the ULCA convention in Toronto next year. Travel allowance is to be paid by the conference and housing and meals to be paid by the congregation.

THE BOOKMOBILE of the United Lutheran Publication House made three stops in the Binghamton area: Ascension Church and

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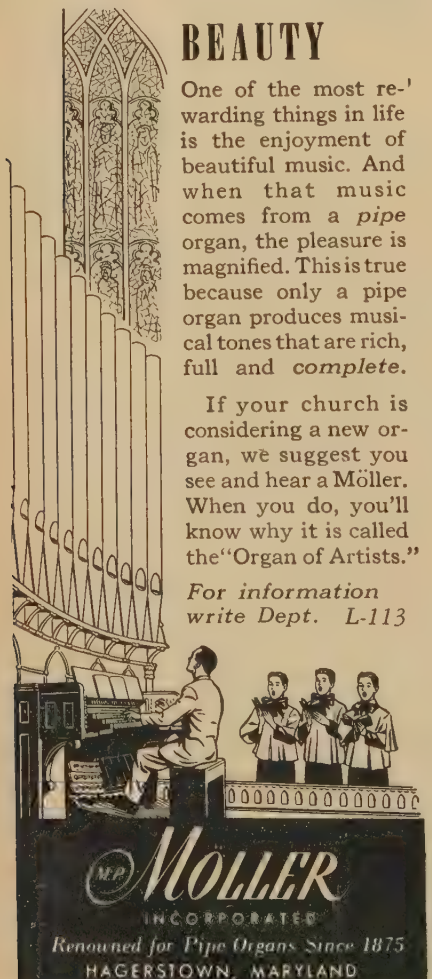
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MEN RETURNING from the retreat of the Brotherhood of Central Conference at Big Moose Lake in the Adirondacks report the largest and best retreat to date. Dr. Joseph Sittler, Chicago Seminary, and Dr. Charles W. Kegley, Wagner College, were leaders.

THE PASTORAL ASSOCIATION held a joint meeting in Sayre, Pa., with the Pastoral Association of Wilkes-Barre and Scranton. The Rev. Melvin E. Yearke, president, preached and the Rev. Howard A. Kuhnle, secretary, read a paper. CHRISTIAN P. JENSEN

PENNSYLVANIA: 200 Attend Workshop

YORK—Nearly 200 laymen attended the stewardship workshop held in St. James' Church, Gettysburg, Oct. 1. Workshops on worship were held in St. Paul's Church, Hanover, Oct. 21, and St. Paul's, Carlisle, Oct. 22.

CONFERENCE lines of many years are being changed this month as directed by synod. The West Penn will exist only in name, comprising part of the former territory. York County will comprise the other part of the old West Penn Synod. The whole West Penn Conference met at Enola Oct. 14, and the new conferences, York and West Penn, will meet Oct. 28 in St. Paul's Church, York, and St. Paul's, Carlisle.

ST. PAUL'S CHURCH, Hanover, has furnished a fourth room at the National Lutheran Home for the Aged in Washington.

The Rev. Charles T. Sardeson assumed the pastorate of First Church, Carlisle, Sept. 1 . . . The Rev. Verle C. Schumacher, Centerville, became pastor of Zion Church, Fairfield, Oct. 1 . . . The Rev. Edward K. Stike, Greenville, resigned effective Sept. 15 . . . The Rev. Lloyd Wilson went from Gettysburg Seminary to Orrsville charge, Sept. 1 . . . The Rev. Morris G. Zumbrun was installed pastor of Christ Church, Dallastown . . . The Rev. John N. Miller was installed pastor of the Dover charge, Oct. 25 . . . The Rev. Edgar D. Zeigler will be installed pastor of St. Mark's, Hanover, Nov. 1. PAUL LEVI FOULK

NEW ENGLAND:

Storek Celebrates Silver Anniversary

THE REV. CARL STOREK celebrates his 25th anniversary as pastor of First Church, Norwich, on Nov. 29. During his pastorate benevolence graduated from less than $1 per year per person to nearly $8 at present.

FIRST ENGLISH CHURCH, Bridgeport, celebrated its 50th anniversary last month. The general chairman of the anniversary committee was Ralph J. Wohlsen, former president of the ULCA Brotherhood. The main speakers at the head banquet table were pastors who served the congregation during the last 50 years—Luther A. Weigle (1903-1904), Edgar R. Cooper (1908-1917), Armin G. Weng (1922-1927), William O. Bruckner (1928-1937), John C. Dries (1938-1948), Herbert D. Hrdlicka (1948-), and Oscar B. Noren.

THE REV. ROBERT W. ENDRUSCAT was installed as assistant pastor in Trinity Church, New Haven, on Oct. 4 . . . THE REV. J. CHRISTIAN PORT has tended his resignation to St. Paul's Church, Terryville, effective Jan. 1 . . . FIRST CHURCH, Rockville, is constructing a $22,000 addition to its parish education building . . . CONCORDIA CHURCH, Manchester, dedicated a new parsonage early in October . . . ST. PAUL'S CHURCH, Torrington, recently purchased a parsonage for $35,000.

CONFERENCE social missions committee will conduct a workshop in Grace Church, Hartford, on Dec. 5.

Members of First Church, Southington, became the first ULCA congregation in New England to include "The Lutheran" in its budget, by voting to send every family the news magazine. Pastor Martin Dolbeer also reports Sunday school enrollment has increased by 25 per cent this fall.

DR. AND MRS. RALPH MORTENSEN, who returned from China this past spring after Chinese detention for two years, have purchased the old family (Tappert) home and will reside there.

GEORGE LARSSON, First English Sunday school, Bridgeport, reports an evangelism program for the young people. The program closed Nov. 1 when Dr. Paul C. White, secretary of synod, presented pictures of his recent trip to South America.

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INDIANA:

Grandview, Muncie, Albion Conferences Held

CONFERENCE CONVENTIONS were held in September: Southern Conference Sept. 21-22 at Grandview, Central Conference Sept. 28 at Muncie, and Northern Conference Sept. 27, 28 at Albion.

THE REV. ARTHUR VOOBUS, professor of New Testament Interpretation at Chicago Seminary, addressed the conferences.

NEW OFFICERS of the Northern Conference are the Rev. W. D. Oberholtzer, president; the Rev. George Volkmar, vice president; the Rev. Harry Myers, secretary; and Fred Niemeyer, treasurer. Officers of the Southern Conference are the Rev. John G. Frank, president; the Rev. John Spangler, vice president; and the Rev. C. L. Schreck, secretary-treasurer.

PASTORAL CHANGES: The Rev. W. H. Baker has moved from Spencerville to the Crossroads-Smyrna Parish, Batesville. The Rev. Richard Recher has moved from Camden to Grace Church, Logansport. The Rev. E. F. C. Stahl from Milan to St. Paul's Church, Vincennes. The Rev. Ralph Ryberg, Chicago, to Ft. Wayne as assistant pastor at Trinity Church.

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MIDWEST SYNOD:

Aid Offered in DP Settlement

NEBRASKA Lutheran Social Service, at its annual meeting in September offered to be the sponsoring agency for the new resettlement program in Nebraska. Officers elected for the coming year are: the Rev. Lorin J. Wolff, Lincoln, president; the Rev. Alfred W. Young, Lincoln, secretary; Herman Brockmeier, Lincoln, treasurer; and the Rev. C. G. Lygre, Omaha, vice president.

PASTOR RALPH RITZEN, Pilger, Nebr., resigned Oct. 1 to become admissions counselor at Midland College.

FIRST-ST. PAUL'S CHURCH, Hastings, Nebr., observed its 75th anniversary Sept. 13.

A STEWARDSHIP workshop was held in Lincoln Sept. 13. Chester Myrom, associate secretary for stewardship of the ULCA, and Dr. Thomas L. Cline, secretary of the ULCA Pension Board, spoke.

LORIN J. WOLFF

PENNSYLVANIA:

Pittsburgh Leaguers Hold Big Convention

NEARLY 250 young people attended the synodical Luther League convention and heard the stirring news that their league membership grew from 1,200 to 2,300 members in the past two years. "Life Service Starts Now" was the theme of the convention. Three of the men who spoke on their careers of life service for the church were Arthur Martsolf, who spoke on church art;

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Earl Pelaubet, stained glass; and Arthur Steinmark, church architecture.

After 50 years of discussing plans for a new church, St. John's Church, New Castle, has let contracts for a $150,000 building.

The 100th anniversary of the Cookport Church was conducted under the leadership of its lay preacher, Donald Power, former president of the synodical Luther League and now a ministerial student. Mr. Power has driven several hundred miles each week to serve this congregation.

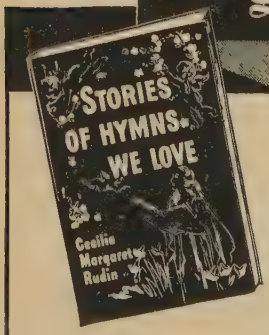
LUTHER E. FACKLER

WEST VIRGINIA:

Lutherans Bunched In Wheeling Area

"The highest concentration of Lutheran membership in West Virginia is in the Wheeling-Weirton industrialized area where a third of the total state membership is located. Seventy per cent of the total Lutheran membership in West Virginia is found in urban areas, 64 per cent in cities over 15,000 in population. The greatest concentration of rural churches is found in Hardy and Pendleton counties of the Appalachian Valley."

Stories of Hymns We Love



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These are a few of the facts which will appear in the revised edition of West Virginia University Prof. Charles H. Ambler's book, *West Virginia, the Mountain State.* The pastor who provided Dr. Ambler with the story of the Lutheran church in West Virginia is the Rev. Beryl B. Maurer, at present doing graduate work at the University of Tennessee.

LAYMAN PAULL E. SPRING, First Church, Wheeling, presided at the 23rd annual convention and laymen's retreat of the synodical Brotherhood at the state 4-H camp, Jackson's Mill, Oct. 24-25. ULCA associate stewardship secretary Zeb Trexler spoke.

AT THE close of September, synodical treasurer H. L. Shelhamer had received 76 per cent of synod's 1953 LWA quota and 65 per cent of the benevolence apportionment.

THE REV. WILLIAM A. RENN has resigned as pastor of St. Johannes' congregation at St. Clara, effective Oct. 12, to become pastor of St. John's parish at Red House, Md. A class of confirmands was received and new altar ware was blessed before Pastor Renn left the Doddridge county field.

FAIRMONT will hold its third annual witness for Protestantism on Reformation Sunday evening with Dr. William P. Cline of St. Mark's, Clarksburg, as the speaker.

CHARLESTON, Fairmont, Morgantown, Clarksburg, Wheeling, Parkersburg and Huntington are among cities being booked for the showing of *Martin Luther* within the next few weeks.

HAROLD L. HANN

College Auxiliary to Meet

Members of the Gettysburg College Women's League will hold their fall session on the campus in Gettysburg on November 5 and 6.

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VIRGINIA:

Stoughton, Fry Head Staunton Centennial Program

CHRIST CHURCH, STAUNTON, celebrated its centennial year Oct. 4 through 11. The special events and activities during the week included the rendition of the Bach cantata, "Ein Feste Burg," by the church choir, a fellowship dinner with DR. CLARENCE C. STOUGHTON as speaker, the Sunday morning service with the sermon by DR. G. ELSON RUFF, and a convocation of the Lutherans of Augusta County on Sunday evening when DR. FRANKLIN CLARK FRY was the preacher.

HOLY TRINITY, Lynchburg, observed its golden anniversary Oct. 17 and 18. The anniversary speaker was DR. ABDEL ROSS WENTZ of Gettysburg Seminary. Other speakers: DRS. R. HOMER ANDERSON, M. L. MINNICK, E. C. COOPER, O. L. SCHREIBER, and PASTORS M. L. MARKLEY and JOHN L. YOST, JR. Feature of the celebration was the laying of the cornerstone for the new $240,000 church now under construction. An anniversary goal of 50 new adult members this year was more than reached by Oct. 18.

DR. J. LUTHER MAUNEY, president of Virginia Synod, began his work as pastor of Resurrection Church, Arlington, Oct. 15. This is the second largest congregation in synod, having 1,466 baptized and 846 communing members in 1952.

CHURCH COUNCIL INSTITUTES have been held throughout synod. Speakers at 11 different meetings were SECRETARY CHESTER A. MYROM whose topic was "The Work of the Church Councilman in the Local Congregation" and DR. R. HOMER ANDERSON, who presented the work of home missions and "Pensions for Pastors."

THE SYNODICAL Women's Missionary Society, meeting at Grace Church, Winchester, elected Mrs. E. R. Miley, Toms Brook, president. The convention voted to make special grants of $500 each to the mission congregations of Holy Trinity, Martinsville, and Advent, Arlington.

THE FALL RALLY of the Shenandoah Conference Brotherhood will be held in St. Peter's Church, Toms Brook, Nov. 6.

SUPT. R. HOMER ANDERSON dedicated the new $19,000 parsonage for the Edinburg parish.

HOLY TRINITY, Kingsport, held a preaching mission Oct. 25-30 with the Rev. Dana H. Johnson, pastor of Fourth Church, Springfield, Ohio, as guest preacher.

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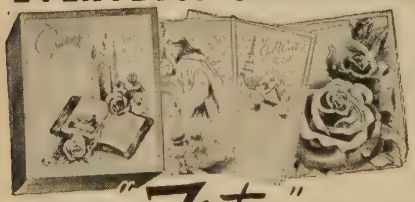

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Biennial Conference Hears Discussion Of McCarran Act and Emergency DP Legislation

ALLENTOWN, PA.—One hundred eighteen pastors and visitors attended the 17th annual German General Conference of the United Lutheran Church held last month (Oct. 7-8) in St. Peter's Church here.

Dr. Martin O. Dietrich, of Snyder, N. Y., preached the opening sermon during the Communion service held in the chapel of Muhlenberg College.

During the first business session, in St. Peter's Church, George Boyle, Americanization officer of Lehigh county, explained the intricacies of the McCarran-Walter Immigration Act and the recent Emergency Legislation permitting entry of 241,000 refugees. This presentation was followed by a study on the question of the "supply of German-speaking pastors and their training" by Pastor John H. Hamester, Philadelphia. In the evening the delegates met again in the Muhlenberg Chapel to listen to a concert given by the combined choirs of St. Peter's.

The second session opened with a memorial service for 26 members of the conference, led by Pastor B. Walter Pfeil, Hudson, N. Y. The highlight of this session was an address by Dr. Otto A. Piper, professor of New Testament at the Theological Seminary, Princeton, N. J., on "Modern Trends in New Testament Research." A survey on German Church literature was given by Pastors Ernst Schmidt and Dr. Wilhelm F. Hermann, Philadelphia. A most encouraging report on the "Kirchliches Monatsblatt" was presented by Pastor Ernst A. Selman.

The Rev. Rollin G. Shaffer, secretary for promotion, LWA, spoke on Lutheran World Action. He introduced Dr. Bonvie Swenson, president of the German-Nordic Convention, who reported on work done behind the Iron Curtain by Norwegian Lutherans. Pastor Herman Brueckner, Hoboken, N. J., and Pastor Hanz O. Sbinden, Philadelphia, surveyed opportunities and problems of seamen's work among German sailors.

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MISSISSIPPI:

Burns to Wait Year For Full-Time Pastor

THE REV. O. M. MORGAN, pastor of Burns Parish, has yielded to the many requests for him and his wife to teach school for another year, and the parish has agreed to wait until April 1954 to make plans for full-time pastoral services.

THE REV. WALTER U. BROWN, pastor of Grace Church, Laurel, is under the care of a specialist after suffering a heart attack on Sept. 18. He is improving slowly and is expected to recover soon. His work is being carried on by members of the church council.

MRS. PAUL KIRSONS, wife of Pastor Kirsons of St. Paul's Church, Senatobia, is improving after recent hospital surgery.

CHURCH Extension Department officials Elwood L. Bowman and Frederick Bowman made a stop in Starkville to aid in negotiations for the purchase of property to serve rural congregations, Lutheran students, and a proposed new mission.

PRELIMINARY survey of the area around Water Valley will be made by Synod President Harold A. Wolff and Pastor Kirsons with the view of arranging services for Lutherans in that area. Other surveys will be made on the Mississippi gulf coast.

LAYMAN FRANK FORSTER conducted services at St. John's and Betheden, Louisville, during the hospitalization of Pastor Cecil C. Helmly. Marvin Seefeld and James B. Ezell conducted services for Pastor Walter Brown at Grace Church, Laurel.

RUTH and Hazel Tulloss, daughters of Synod Treasurer R. B. Tulloss of State College, enrolled in Marion Junior College at Marion, Va., this fall. Both plan to prepare for full-time church service, Ruth as a minister of music and Hazel as a deaconess.

THE Religious Workers Alliance of Starkville, composed of ministers of the town and student pastors and workers at State College, elected the Rev. Harold A. Wolff as chairman for the coming year.

HAROLD A. WOLFF

DECEASED

Rev. Don Endter

The Rev. Don Endter, pastor of St. Paul's Church, Monterey Park, Calif., and who recently completed organization of Faith Church in Phoenix, Arizona, died Sept. 27. He was 32.

Educated at Wittenberg College and Hamma Divinity School, he had been ill for several months.

The funeral service was held Sept. 29 by California Synod President James P. Beasom, with the assistance of five other pastors of the synod.

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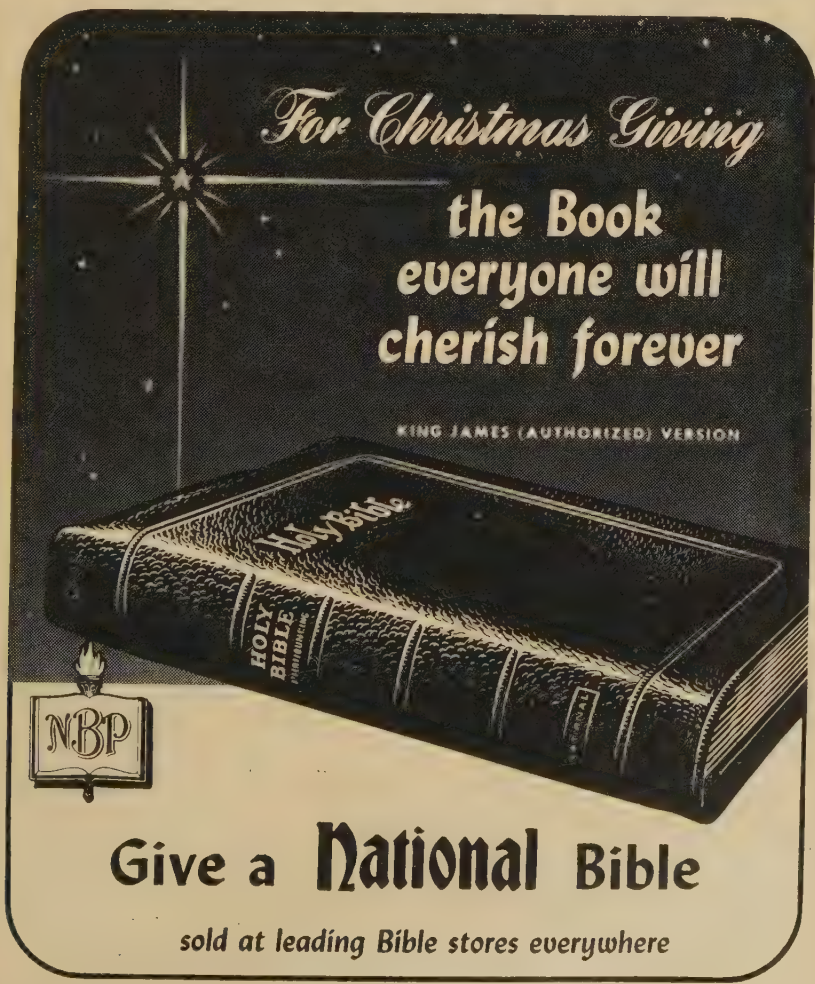

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Dr. Calvin L. Miller

Dr. Calvin Luther Miller, retired pastor of the North Carolina Synod, died Oct. 11 in Hamlet, N. C., while attending services in the Lutheran church there. He was 83.

Dr. Miller had retired from the active ministry eight years ago and had been living in Bennettsville, S. C., with a daughter. His ministry had been in North Carolina and Tennessee.

Surviving are two sons, C. L. Miller, Jr., and S. F. Miller, of Concord, N. C., and two daughters, Mrs. Mary M. Barnes and Mrs. Martha Myers, of Bennettsville.

The funeral service was conducted Oct. 12 in St. James' Church, Concord, by the Rev. George R. Whittecar.

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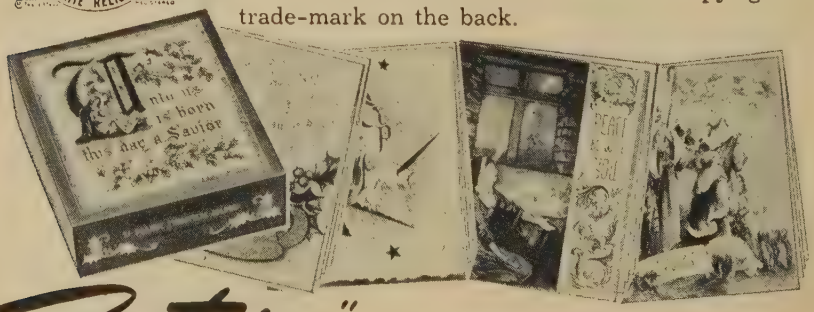

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The pages are generously spiced with stories of Dr. Jones' missionary and evangelistic activities in the United States, Japan, and India. The book is also gently seasoned with humor. For an example, read about the little boy in New Haven in Week 43, Wednesday.

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GROWING SPIRITUALLY

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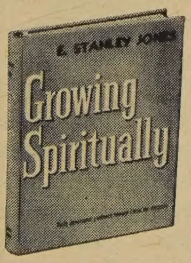

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IN CONCLUSION . . . . . .

THE PUBLICITY COMMITTEE of the United Lutheran Church came to the end of an honorable 35-year career last month. Its demise was neither murder nor suicide. Perhaps it could best be termed euthanasia!

Termination of the committee is a sign of the progress our church has made. No longer can the volunteer efforts of a half-dozen busy pastors publicize and promote our growing organization. Full-time professional leadership is essential. In the rush and pressure of this secularized age, the interests of the church are crowded to the side unless they are presented in a way that will compete on favorable terms with all the rest of the clamor for the ear and eye of the public.

STARTING AT THE EARLIEST possible date, a Department of Press, Radio and Television will rise from the ashes of the Publicity Committee. The title is sure to be shortened to an alphabetized PRT in no time at all, and will eventually become confused in some minds with Philadelphia Rapid Transit or a kind of Navy speedboat. But in its efforts on behalf of the ULCA, the new department will have the opportunity to combine all the best qualities of rapid transit and naval marksmanship. It will use streamlined modern methods of mass communication.

Plans call for the department to be quartered in the Church House in New York, where the big stories usually break. An experienced publicity expert will be engaged to head the work. Since the department will also supersede the Committee on Radio and Television, an associate will develop the use of these media. Other church bodies have used this arrangement with excellent results; notably the Lutheran Church—Missouri Synod, which is widely represented by high-type radio and television programs.

Sometimes we church people tend to become ingrown. We join together in worship and local church activities, finding enjoyment and fellowship in the security of our faith. We don't realize that outside of any church are nearly half the people of the U.S. and Canada, most of them with only the vaguest notions of what Lutherans are and why. Unless we have the means to explain our work to them and thereby to interest them in the Christian gospel, our missionary endeavors will fall flat. It takes the stimulus of organized programs of evangelism and promotion to stir the church into its major missionary task—that of winning for Christ our unchurched neighbors.

WHEN PAUL first proclaimed the gospel in Athens, he did so in the marketplace. We have often failed to use such bold strategy. Our proclamations whisper when they ought to shout. Some of the best witnessing to the Good News we revere has been through media which reached through ecclesiastical fences and into the crowd—like the current film *Martin Luther.*

Knowing that it was to be reborn into a larger life, the Publicity Committee welcomed "sweet death." It even made provision to write its own obituary, carefully providing from its budget sufficient funds to meet again in 1954 and at such a ghost session prepare a report for the 1954 ULCA convention at Toronto, explaining what happened to it. Meanwhile, its "powers" are entrusted to the officers of the church, who will administer a new and potentially valuable arm of the church, the department known as PRT.

—ALBERT P. STAUDERMAN

FROM SWEDEN

Just in time for Christmas . . .

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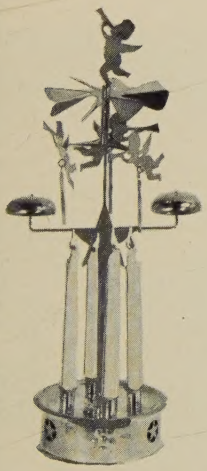

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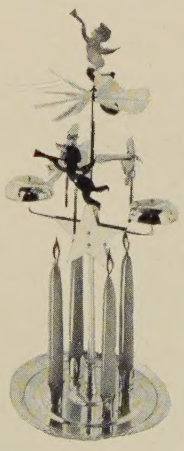

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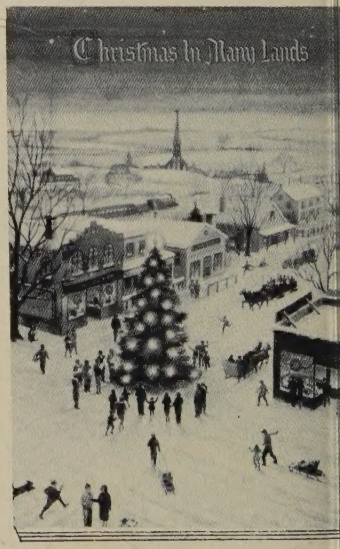

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